The Revolution.

PRINCIPLE, NOT POLICY JUSTICE, NOT FAVORS.—MEN, THEIR RIGHTS AND NOTHING MORE: WOMEN, THEIR RIGHTS AND NOTHING LESS.

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The Revolution.

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OFFICE, 49 EAST TWENTY-THIRD ST.

THREE DOLLARS A YEAR.

We are happy to inform our readers that the success of The Revolution has been such as to warrant us in enlisting among our corps of contributors many of the best writers of the country, whose names will shortly appear, and to put our paper on the basis of a first-class literary, as well as reformatory journal. Under these circumstances, we trust that our friends will recognize the necessity of our henceforth advancing the price of The Revolution from two to three dollars a year, which, with these added advantages, and its superior paper, typographical execution and press-work, we still have it the cheapest journal in the country.

Short articles, essays, stories, poems, etc., are respectfully solicited from first-class writers, with the assurance that their MS. will be liberally paid for if published, or returned to the writer when stamps for that purpose are enclosed.

PETITION FOR WOMAN SUFFRAGE.

The following Petition was adopted by the National Woman's Suffrage Association at their meeting held at the Woman's Bureau, June 1:

To the Senate and House of Representatives of the United States:

The undersigned women of the United States ask for the prompt passage by your Honorable bodies of an amendment to the Constitution, to be submitted to the Legislatures of the several States for ratification, which shall secure to all citizens the right of Suffrage, without distinction of sex.

Miss Lucy T. Bradshaw, of Montpelier, has become, by the death of Rev. Pliny H. White, the official head of the Order of Good Templars in the State of Vermont.

READING THE NEWS.

BY ALICE CAREY.

Now tell me, my darling,
With eyes down so low
On the page, what your reading,
A love story! No?
What is it, then, binds you
As if with a spell?
A sly bit of gossip?
Pray, look up and tell!

Is't the runaway match
Of the belle of the town,
With that handsome coachman
Of her's, Mr. Brown!
Or is it about the
Great party last week
At Mrs. McSpready's?
Say, why don't you speak!

Has your enemy's wife,
Mrs. John Folderol,
Been paying three thousand
Or so, for a shawl?
Or is there an added
Per centum on dyes
For the hair, that you can't keep
The tears from your eyes!

Ah no! its some failure
In Wall street, I guess,
Else piracy on the high seas!
Nothing less
Would ever your dear
Little heart so engage,
And make your eyes grow
As it were, on the page!

Not a word—not a look,
Very well—very well—
I'll peep o'er your shoulder—
I think I can spell.
Don't read it—its giving
Your nerves such a shock!—
Then she answered at last
Its about the Lime Rock;

A girl in a frail boat
Puts out through the waves
Where two men are buried
Breast high in their graves,
And with the winds round her
As wild as can be
She fights hand to hand there
With death and the sea!

Then rows back to land—
Two live souls for a prize.
And this, sir, is what brought
The tears to my eyes!
What a brave thing to do,
With just two little hands—
That Lighthouse henceforth
For her monument stands.

It sounds well enough, dear,
But surely, you know
It ain't quite the thing, for
A woman to *row!*
I would rather you cried
For the Folderol shawl—
Brave? yes—but not lady-like
Dear, after all!

Free Public Baths.—We are glad to see that a movement in favor of this needed object is attracting general attention. Cleanliness of soul and body is a plank in the platform of Woman's Rights.

UP BROADWAY.

BY ELEANOR KIRK.

CHAPTER XVII.

What a charm there is in silence! What a charm in sympathetic communion! What untold, indescribable happiness in feeling that one has accomplished a little good, and that good appreciated. For weeks I had been quietly and persistently at work, endeavoring to benefit the real, true wife of the man I was then sitting by the side of, whose fine eyes seemed to look into my soul and seek the depths of the motives which had actuated me in this case.

Please don't, at this stage of the proceedings confound terms; because that would scarcely be fair. I say "true wife" for two reasons; the first because of that delightful and glorious blending of soul, that perfect adaptability of mental and physical which goes to make a genuine and God-instituted marriage, and the second, because at the time she honestly considered herself such. My organ of veneration is not perhaps as large as it would be, had I moulded the bump to suit my own ideas of a healthy and well formed phrenological development; but there is one thing which my head and heart instinctively bow to, and that is the power of love. That the man beside me had been guilty of a terrible wrong, there was no way of dodging, and yet I found myself very busy making excuses for him. He had sinned, and sinned for love's sake, and love and I were on the best of terms; and so I contrasted him with wretches I had seen and heard of, who without an atom of affection for those they had selected for their lustful designs, wooed, won and cast aside. I suddenly grew metaphysical, and considered the philosophy of love; love in its elemental, and diviner sense, and had almost arrived at the sphere where no other kind is admissable, where the bondage of clay is forgotten, or if necessarily remembered, with a joy next kin to ecstacy, that the discipline has past—when my companion remarked in a low tone:

"My dear Madam, have you quite made up your mind in regard to my case? Your eyes have pierced my very soul. It really seems to me that there is not a thought there but you have seen and commented upon. I was thinking," he continued, still in the low, mellifluous tones, which appeared an index to the man's sweetness and nobility of disposition, "that you must, of a necessity, consider me just the scamp I have proved myself to be, and yet your expression is merciful in the extreme. *Tell* me, can you understand a love so deep, so high, so boundless, as to preclude all possibility of any other feeling—a sensation so all absorbing, that prudence, propriety and all human laws are, if not set at defiance, quite ignored? Oh! if I could only make you understand that this was the feeling I had for Mary! Why, my dear woman, so all absorbing was it, that I had no

room for anything else, except, well, except"—and here the low tones grew almost indistinct, and then ceased altogether. Just at that very moment I was wondering why he had not spoken of his child. Could it be he had forgotten her existence! or was he purposely waiting for me? There was the soul telegraph again; and although the poor fellow's manner was anxious and flurried, the nerves of his face twitching with the intensity of the effort to appear calm, I could not refrain from smiling as the wonderful power of soul communication was again brought home to me. There we sat, looking into each other's faces, saying, oh, so little, for our hearts were too full for utterance, and yet our souls were just as sociable as though they had been on intimate terms ever since their creation. To be a brilliant conversationalist is certainly the *ne plus ultra* of accomplishments, but to be able to talk sensibly and brilliantly without words, of a verity, transcends that; but then there are so few whose magnetism will allow of this perfect and glorious understanding. "Why do you smile, Mrs. Kirk?" was the next question asked with quivering lip.

"Because, dear sir, the metaphysical part of this strange experience pleases me to such a wonderful extent that I cannot help it. We seem to be, as the spiritualists say, perfectly '*en rapport*,' and now you would have me tell you of your little girl—your dear little girl, the dearest little girl of my acquaintance, the one who first took me to your—your wife.

Oh! how I wish you who read this, you whose sympathies are with both these sufferers, could have looked into the face of my companion, as I uttered those words! For a moment he did not speak, then leaning forward inquired almost in a whisper, "how big is she?"

Comprehending the depth of feeling which sought expression in this extremely commonplace inquiry, I replied, "about *so* big," raising my arm to the little one's height.

"Is she healthy, and strong, and bright?" was the next question in the same eager tones. A vision of the little one as I had first seen her, curled up on the steps of the Central National, shivering with cold, and almost starved, was brought distinctly before my mind's eye. Just to think of it, the daughter of one of our most favored Metropolitan merchants, in want of the commonest necessaries of life. The child of love too, and perfect confidence! What could it all mean? Why the necessity of such torture to one of God's little ones? The child, with her bright, beautiful eyes, glaring at me from their frame work of long, tangled hair, her naive, almost brusque manner, wonderful logic of her reasoning, the wit, which contact with the rough edges of the world had made as keen as a two-edged sword, all came back to me, and I replied, with a perfect knowledge of my subject—"Yes sir, she is healthy, and strong and bright." I could not bring myself to tell him the thoughts which were thus uppermost in my mind. "Let the past pass in review slowly," was my mental determination, endeavoring to evade the eyes which, somehow, would persist in their steadfast inspection.

"Will you tell me how my little daughter looks?" was the next query. "Like her mother or father?"

"Very much like both," I made answer. "She has her mother's features with your expression; and really it is extremely hard to tell which she most resembles."

"And will you be kind enough to inform me where you first met her, how it happened that you became interested in my darlings? I see that you are fearful of wounding my feelings by too frank an explanation of circumstances."

There it was again, more telegraphing. The science of clairvoyance had always been a pleasant study to me, although I had never learned to discriminate where clairvoyance began, and a vivid imagination ended. To place implicit reliance upon the phenomena I had seen and heard described savored of over credulity, and that I might not be too easily swayed by the mysterious and apparently unexplainable, I had always compelled myself to stop and reason sternly upon every subject presented. It was not wonderful that my companion should imagine, or rather suspect a great many dreadful things in reference to the woman and child so long separated from him; but it *was* wonderful that his mind should thus closely follow mine. So far there had been no mistake.

"My little one was cold and hungry when you found her. Aye! you need not answer, your eyes brimming with tears is enough for me. My God! my baby suffering for food and a shelter! and she was *begging*! I see *that* too!"

Immediately my thoughts flew to the mother, and the condition I had found her in, when taken home by the child; the recumbent figure in the corner, the tawdry finery hanging around, and the proof I received from the woman's own lips of the business she was engaged in. I was not in the least surprised that he should follow me here; and I trembled in every limb, as he inquired, still with those eager eyes looking into my soul

"Where was Mary, then?"

"At home, sir," I replied, determined that this time I would insist upon that soul of mine keeping one secret, and I felt that this was not the time or place for full particulars. "And I'll—"

THE HUSBAND OF TO-DAY.

ARTICLE III.

What rights has the wife of to-day? Men talk of homes and the duty of the wife to make home attractive. Has she any legal right to that home she is dutifully expected to beautify and make pleasant? Let the husband die without a will and she soon finds she has none. Aye, even let him wish to sell it, and she finds she has none. Let him even wish to tear down and build up and she finds she has none. The pantry may be put in the wrong corner of the house for her convenience, the sink set where she does not wish it, the doors in the wrong place for her comfort, the paint, the paper, the whole finish of the house may be, and frequently is, contrary to her taste and convenience. She then finds she has no legal rights to the home. She enjoys the liberty of protest, and her wishes are heeded or not, according to the whim of the Husband of To-Day. A wife dresses as her husband thinks best for her to dress, be it in silks or calico; she reads what books he thinks she had best read; she has the associates he deems proper*—her children are fed, and dressed, and educated according to his ideas, and just as he, in his greed for money, thinks he can afford.

The Husband of To-Day is the embodiment of intense selfishness. The home is no longer the primary, or central idea. It is riches. Everything bends to this. Greedy men, greedy of gold, have for excuse "my family." It is a selfish and false excuse. Do men of no families sit in idleness? The just husband does not enter into speculation that takes his money so closely that his family go without the necessary clothing, or education. He recognizes his duty as a husband and a father too well for that. But the Husband of To-Day is but a father in name. If living in the city, he gets up in the morning and hurries off on that ever potent excuse—business—before his young children are out of bed, and they are frequently in bed again before he returns at night. There was a powerful sarcasm against himself in that father's answer, who, upon failure in business, replied, to the questions as to what he would do, "Go home and get acquainted with my family," for aside from his week-day neglect, his Sundays are spent at the barber's, in some fashionable church (for I have noticed that husbands are fully as particular as wives, about broad aisles and sonorous preachers), or in reading the news.

There is another class of husbands who know more of their families, but who do not recognize the wife as possessing any authority even in the house. Nothing she ever does is right. She is scolded and put down before the servants, and even in many instances servants are encouraged to oppose the wife in all her views and plans. Husbands of their class are as much out of place in this officious intermeddling, as are the others in their neglect.

The wife has, doubtless, good reason for the hot fire, the open draft, the large wash, the use of so much sugar or butter in a given time. She, doubtless, knows better than the husband, whether or no she needs twenty or forty yards of factory, and whether the children are comfortably clothed for school or church.

It is doubtful if the ironing would be more quickly done, or the table well set, in a shorter time, if he had the sole management of these things.

Trifles, do you call them! Just such trifles as are breaking the hearts of half the wives in the land, and making of the marriage tie a hated bond.

The character that Tenylon met in Corsica, issuing notes from the Bank of Content, of which Happiness was the President, required of every husband wishing to become a stockholder, a certificate from the wife that he never lifted the lids of the kitchen-pots, walked in his sleep, or lost the key-hole of the door; which last, late tarrying at the club, causes many a husband to do.

The Girl of the Period is generally better informed than the Husband of To-Day. The two grooves in which his mind runs—"business" and "party"—choke up what desire of mental culture he might, as a boy, have possessed. Outside of those two he knows but little. The Girl of the Period has more culture, more knowledge of books, and more refinement than the Husband of To-Day, but the wife's culture is not expected by the Husband of To-Day to be at all of a reformatory cast. He is pleased that she talks well, and knows enough to shine in company. It casts a reflected honor upon him, but she must not progress far enough to

* I actually knew a colporteur preacher call to his wife from the distance of several rods, when she was walking with ladies, and order her home, because he had a pique against one of those ladies; his wife "obeyed" him. That same husband was so devoted in his attention to his young lady neighbors, as to excite much comment, and cause some mothers to forbid their daughters speaking to him.

think she ought to have partial control over the earnings of the marital firm—a *right* to say for what those earnings shall be expended, or where she shall live—recognized *as a right*, and not a petition.

The Husband of To-Day ever considers his wife but as a portion of his my-ship.

Nominative I.

Possessive My, or Mine.

Objective Me.

This is the grammar known to the Husband of To-Day.

If the wife receives a letter, the husband takes good care to inform himself of its contents before it reaches her. As for himself, his box is private, and his letters are his own.

The Husband of To-Day, in speculating as to money, has sometimes even been known to calculate how much he would have been worth, *if he had not had* a family.*

* A certain husband, once upbraiding his wife, in my hearing, for some expenses, said, "If I hadn't had a family, I'd have now been worth $100,000.

ENGLISH CORRESPONDENCE.

LETTER XX.

MANCHESTER, May, 1869.

LEGAL INCONSISTENCY.

In the brief summary which I gave you last week of the political position of women in Europe, I mentioned the fact that women in England, in non-corporate towns and country districts, have the right to vote, on local affairs, but that this right is withheld from them in municipal towns. Although this is not a solitary instance of the inconsistency of legislation, it affords a good illustration of the total disregard to the rights of the non-represented which is evinced by legislators. An opportunity has just presented itself of protesting against this injustice and of advocating

THE MUNICIPAL FRANCHISE FOR WOMEN.

Mr. Hibbert, M.P. for Oldham, has introduced a bill for shortening the term of residence required as a qualification for the municipal franchise from three years to one year. The occasion of a bill dealing with the condition of this franchise has been employed by Mr. Jacob Bright, M.P., for the purpose of proposing the removal of this disqualification from women which was imposed on them by the Municipal Corporation Act of 1835. On the notice paper of the House of Commons there stand amendments in his name, and in that of Sir Charles Wetworth Dilke, Bart., the member for Chelsea, to leave out the word "male" from the Municipal Franchise Act, and to add a clause making words implying the masculine gender include woman for all purposes connected with the election of municipal representatives. That this proposal is in conformity with the ancient usage in some parts of the kingdom the following extract will show:

ADMISSION OF A WOMAN AS A BURGESS.—On Tuesday, at the Edinburgh Town Council, an application by a woman to have her husband admitted a burgess was reported upon by the Lord Provost's committee, who expressed the opinion that the husband had no claim to be admitted a burgess, but that in respect the applicant complied with all the old conditions of burgess-ship—i. e., "held stob and stalk" in the burgh, and "walked, warded, paid extents and skatts therein conform to their substance," she should be admitted a burgess in her own right. On this subject Mr. Marwick communicated some curious information as to the old custom of the Scotch burghs to admit women burgesses and women sisters of guild. On the 17th March, 1405, Alison de Dusconll was made sister of the Edinburgh guild as heir of the late Robert Dusconll, her brother. The oldest Peebles burgh record contains some entries showing it to have been the practice in that burgh to have women burgesses, thus: "On 15th November, 1456, was mayed burgess Ely Scot, and sal pay for hir freedom, x s." On the 29th October, 1459, "That ilk day was mayd burges Meg Woodhal, and sal mak for hir fredom a ruid of causss." On the 23d April, 1464—"item, that ilk day was gewn the freedom to Peronale, and sche sall pay thairfor xxx s., but favour." In Edinburgh again, an ordinance dated 14th March, 1507, specifying the entry money to be charged on the admission of various description of burgesses, contains the following sentence: "And siclike the burges dochteris, lauchfullie gottin, to have the priuelege of the second son z for the burgesry, xiuj s. iiij d.; and for the gildry, xx s." These extracts showed that in the old Scottish burghs women were admitted to the privileges of burgessship and guild sistership; and that what was now proposed was no innovation upon the old constitution principle, under which women's rights were secured at a very early period of our history. The magistrates and council unanimously resolved that in special cases women might still be admitted to the rights of burgessship, when they comply with the ancient conditions.

Before the act of 1835 the rights of women rate-payers were in every respect equal and similar to those of men in matters pertaining to local government and expenditure. They remain so to the present day in districts not subject to the operation of this act, and in matters which do not come under the jurisdiction of the town council. Women vote in parochial matters, and they can take part in vestry meetings, called for various purposes, vote at the election of church wardens, way wardens, appointment of overseers, sale of parish property, and at the election of guardians of the poor. In none of these ancient voting customs, and in no act of Parliament prior to 1835 was the sex of the rate-payer taken into consideration as qualification for the right of voting in local affairs. The solitary instance of an act of Parliament which excluded women rate-payers from votes in local affairs is the Municipal Corporations Act, which it is now sought to amend and bring into harmony with other acts of similar purport, for the precedent of the act of 1835 has not been followed in subsequent acts which provide for the regulation of local government. For instance, the Public Health Act, 1848, proves that in the election of members of the Local Board of Health in any non-corporate districts, the rate-payers and owners of property in the district should be entitled to vote. Not only is there no restriction to "male" rate-payers, but a clause defining the construction to be placed on terms used in the act expressly provides that words importing the masculine gender shall include woman.

At present the incorporation of any town or district under the provisions of the Municipal Act summarily disfranchises all the women rate-payers. Much dissatisfaction was caused in the town of Southport, two years ago, when this change was made there. A similar discontent prevailed in Darlington when the Municipal Act was introduced. Some ladies there raised a protest against the incorporation of the town on the ground that it would destroy their right to vote, but without effect. To prevent this wholesale disfranchisement of women rate-payers, Mr. Jacob Bright proposes, by the omission of the word "male" in the clauses defining the qualifications of voters in this act, to assimilate the electoral capacity of rate-payers in corporate districts to that which exists in non-corporate districts, for all purposes connected with local government. In support of this proposal petitions in the following form are in course of signature, in favor of Mr. Bright's amendment:

To the Honorable the Commons of Great Britain and Ireland, in Parliament assembled.—The humble petition of the undersigned—

Sheweth—That before the passing of the Municipal Corpation Act of 1835, women rate-payers had rights equal and similar to those of men in matters pertaining to local government and expenditure.

That in non-corporate districts they now exercise such rights, under the provisions of the Public Health Act and other statutes, which carefully guard the electoral privileges of the whole body of rate-payers.

That, immediately on the incorporation of any district as a municipal borough, the women rate-payers in such district are summarily disfranchised, while those not included within its boundaries remain possessed of votes.

Your petitioners, therefore, humbly pray that your honorable House will take measures for restoring to women occupiers in boroughs the rights of which they were deprived by the act of 1835, and for assimilating the electoral capacity of rate-payers in corporate districts to that which exists in non-corporate districts by providing for the omission of the word "male" in acts regulating the municipal franchise.

And your petitioners will ever pray.

WHY WOMEN SHOULD VOTE ON MUNICIPAL MATTERS.

I need not dwell on the importance of women taking an interest, practical as well as theoretical, in all social and parochial affairs. The reasons for their doing so are too obvious to require any further exposition than the statement of the questions of which the town council takes cognizance. Many of these matters are of especial concern to women, not only as relating to the health and well-being of their families and of society generally, but as relating to the poor, whether as orphans and homeless, as aged and forlorn, as unfortunates, or as those who are pitifully described as "having no friends."

Instances of hard, not to say heartless, treatment of the poor are constantly occurring. I have no hesitation in saying that women are much more likely than men to lean to the side of mercy. Men are too apt to devote their energies to purposes of private ambition, or to "keeping down the rates." Residing in a non-corporate district myself, I had lately occasion to vote for the election of the guardians of the poor. I called on one or two of my neighbors for advice as to which were the best men named in the voting paper. When I asked one gentleman, a medical man, "for whom he was going to vote?" "Oh," said he, "I am not going to trouble myself about the matter. These things are generally managed by a set of men for party purposes, I shall not interfere." I naturally dissented from this view, asking how such a state of things was to be prevented if every one shirked the matter in this way. Regarding it as a duty to vote for the best guardians, I pursued my inquiries, and applied to another neighbor, a Manchester merchant and a resident in Broughton some ten or twelve years. I found he was quite as indifferent as Dr. H., and meant to leave the election in the hands of the "parties interested." I learned, in the course of my inquiries, that the amount of the rates was considered a much more interesting question than the care of the poor. Still wishing to act for the best, as far as my vote was concerned, I applied to yet another neighbor—a woman this time—and was rejoiced to find that she also regarded voting as a duty which she could not shirk, for on my enquiring, "Who are you going to vote for? can you tell me anything about the men nominated?" she replied, "Oh, I was just coming in to ask your advice on the matter." So we held a consultation over the names and decided, to the best of our ability, for whom to vote

Miss Cobbe had an excellent article on the Municipal Franchise for Woman in the *Echo* this week.

THE LONDON DIALECTICAL SOCIETY.

This is the name of a West-end debating club which meets once a fortnight, from November to July, near Hanover Square. It is said to be moulded on the plan of the "Decade" of twenty-five years ago, at Oxford. Among the members and Vice-Presidents of the *Dialectical* are Sir John Lubbock, Lord Amberley, Professor Huxley, Mr. G. H. Lewes, Miss F. P. Cobbe, Dr. Edmunds, Miss Firth, Dr. Drysdale, Mr. Laurie, Dr. Zurphi (the Hungarian), Dr. Roberts, Mr. Bradlaugh and the Rev. H. B. Wilson (author of *The National Church* in the celebrated "Essays and Reviews").

I attended one of the meetings of the club last session, and, as far as I could judge, its proceedings appeared to be founded on as liberal principles, and on as logical a method, as it is possible to conceive—a basis of "pure reason" in the Socratic rather than the Kantian sense. The Dialectical Society lately evinced, at once its courage and its consistency, by entertaining the question of "Spiritualism." Dr. G. Fenton Cameron read a very interesting paper on that subject; and a committee was appointed "to investigate the phenomena alleged to be due to spiritual influences and to report thereon."

The last discussion was on Women and the Learned Professions. Here is a brief report of it:

WOMEN AND THE LEARNED PROFESSIONS.—A meeting was held in the rooms of the London Dialectical Society on Wednesday evening to hear and discuss a paper by Miss Wallington on the admission of women to the learned professions. Mrs. Dyte took the chair. In the course of her address, Miss Wallington said there were a large number of women not fitted for domestic life. Moreover there are not men enough in the United Kingdom to marry them all, so that clearly many cannot get married, whether they like it or not. She repelled the argument that competition would be taking bread out of men's mouths by the rejoinder that their daughters would be less of a burden upon them; and as for the assertion that there are many things, especially in medicine, which a woman ought not to know, Miss Wallington said that the wrong is not in the knowing of evil, but in the use made of that knowledge. She attributed much of the evil that exists to the conventionalism of society. A spirited debate followed. Mr. Vincent, after complimenting the reader, believed that women would be most useful in the silent use of that influence which they exercise now. The women of England—he said in excusable forgetfulness of the masculine and feminine—have not the same confidence in woman as a "medical man" as they have in the more regular practitioners. Men would be more inclined than women to place themselves under female treatment. (Laughter.) Dr. Edmunds, who, committing the same sort of lapsus, always addressed the chairwoman as "sir," said it was as reasonable for ladies to attend on gentlemen as for gentlemen to attend on ladies, but not more reasonable. He would therefore allow, but neither require nor persuade, women to enter on the learned professions, except that they should be made thoroughly capable of dealing with ailments of their own sex. In reply to the argument of the reader on the defective education of ladies, he pointed out that, specially trained as they are to music, we have not one female musician other than executants. Dr. Wilde supported the claim of women as accoucheurs, believing that this branch is unnatural and depraving to medical men who practice it, but he doubted whether women have the physical strength or the mental capacity for the learned professions in their fullest extent. Mr. Guedalla doubted their capacity, and asked what a woman would do in engineering, for example. Mr. Dryasdall agreed with a previous speaker that it is a disgrace that the colleges will not admit ladies to their examinations. Miss Ingram, in reply to remarks on engineering, stated that she had that day seen an anchor in Woolwich Arsenal, invented and patented by a French lady The discussion was adjourned until the first Wednesday in June The ladies present were not the unattractive persons satirised as strong-minded women, but fairly good-natured and good-looking.

THE NEW PICTURES.

The Exhibitions of the Royal Academy in London and the Paris Salon, at the Palais de l'Industrie, have opened, as usual, with the Month of May. In the former Rosa Bonheur has some of her wonderful "historical paintings" from the animal kingdom. By the sympathetic power of her genius Rosa Bonheur imparts an almost human expression to the faces of the creatures she loves to portray. She interprets all their dumb yearnings, and gives expression to their silent signals, and while thus charming the beholder she cultivates some of the finest feelings of our nature. The Humane Society might well bestow its gold medal on Rosa Bonheur for cultivating humanity to animals. Her pictures embody all the richest attributes of art, but their chief glory is the soul that is breathed into them by truth and tenderness.

One of the best portraits in the salon is said to be Mademoiselle Jacquemart's picture of M. Duruy, the Minister of Public Instruction, whose successful efforts for the higher education of women I have frequently mentioned. Miss S. Esmonde has a picture in the Royal Academy called "Drapery." It represents a lady standing at an easel and painting from a psyche the reflection of her own form, richly robed. "The magic effect produced" is said to be "worthy of great applause." Mrs. E. M. Ward's "Scene from the Childhood of the old Pretender" is favorably spoken of.

Henriette Brown's picture of a former year, representing a "Sick Boy sitting on the lap of a Sister of Charity," has been sold for £1,300.

WOMEN AT THE UNIVERSITY OF LONDON.

The first of the special examinations for women, instituted by the University of London, to which I referred in a former letter, has taken place.

LADIES AT THE LONDON UNIVERSITY.—In the list of ladies who have successfully passed the examination of the London University for 1869, the following names occur in the "honors" division: Louise Hume von Glehn, private study; Sarah Jane Moody, private tuition; Eliza Orme, private study; Kate Spiller, private study; Isabella de Laicy, West Bedford College, and private study; Susannah Wood, Ladies' College, Cheltenham.

The examination is considered equal to that which men pass in order to obtain a University degree. A certificate only is granted to women. It would be more consistent with perfect justice and equal rights to place women on the same footing as men as they are placed in the Royal College of Science for Ireland, where a common and united education works so well. But the pagan novelist bade us be "thankful for the good things the gods send," and there is no doubt that the examinations granted by London University are an important aid towards raising the standard of the education of women in this country.

Very truly yours, REBECCA MOORE.

A GERMAN GREETING.

From the German Social Democrats of Europe to the Equal Rights Convention in New York.

PARIS, April 30, 1869.

WE, the undersigned, offer *republican* greeting to the noble women assembled in New York to urge the political equality of women.

We are fully persuaded that the principle of legal equality is violated, and that true humanity cannot triumph so long as the stronger sex has power, in any way whatever, to restrain human rights and reason.

The physically weaker sex, as regards morals and intellect, is not only *not inferior* to man, but quite indispensable to the development of his comparatively low moral nature, just as the companionship of man is necessary to the intellectual growth of woman.

Woman is not inferior, neither politically, socially nor physically. The prejudice which rejects this truth is a relic of barbarism, and must fall with slavery and other forms of oppression.

Therefore, noble women, courage and perseverance!

In the name of the German Social Democrats.
LUISE WACHTER, Zurich, Switzerland.
ANNE, EMMA, & MARY KING, Zurich, Switzerland.
SOPHIA RINDERKNECHT, Zurich, Switzerland.
LUISE BRESLAN, Zurich, Switzerland.
MARY & JANE RUSTON, Zurich, Switzerland.
BERTHA BURKLI, Zurich, Switzerland.
MORIZ HESS, Paris, France.
MADAME HESS, Paris, France.
LUDWIG SIMON, Paris, France.
PETERSON, Paris, France.

From the Neue Bahnen, Leipzig, Germany.

"IDLENESS is the beginning of all vice." This good old German proverb is sadly confirmed in a communication of statistics from New York, announcing that, of the 2,153 inmates of the Inebriate Asylum, 1,300 are women! "daughters of rich men," says the official report. This fact will be widely circulated through our press by those opposing the institutions of America, and the freedom enjoyed by her women. We therefore, just here, call attention to the words "*rich*" women—this class, who here, as well as in America, consider it beneath their dignity to work, and who recognize no higher aim in life than enjoyment. Were a wider range allowed them, were they otherwise occupied than with dress and idle talk, were they politically of age (*mundig*), and no longer the playthings of men, were they obliged by their own exertions to secure and maintain a position in the world, then would this vice, the results of an almost enforced idleness, disappear.

ANOTHER WORD ABOUT DRESS AND OLIVE LOGAN.

As an actress Olive Logan was liked. In that field she was at home and understood herself; but in the "Woman's Cause" she has proved herself to be not only young, as she says, but of short vision, seeing as yet through the glass but dimly.

A woman, whose body and brain, for her whole life (and it might be added that of her parents also), have been educated to dress for display and stage effect, is, indeed, poorly fitted to take up the dress question as a practical thing for women who are struggling for an independent living, off the stage or platform.

"In every country, among every people, the *fashion* is what constitutes the test of modesty or immodesty, of decency or indecency." Indeed! Every step in advance must, if that be true, be immodest and indecent, for no movement is *fashionable* until it has struggled against the ridicule of the petty minds (petty in that certain direction) that cannot take in or embrace an idea until it has become popular. Out with such a sentiment! It is the same in other

clothes, that we hear, and used more commonly to hear, about the immodesty of women who would do so unfashionable and indecent a thing as to step out of their sphere and speak in public, or advocate, anywhere, woman's right to representation.

She says. "It is easy to say that the women who emulate man's attire are good women. It is easy to believe that they are. I so believe of many women who wear a dress which makes them ridiculous. The fact remains that they *are* ridiculous, etc." The fact remains that in the eyes of the Jews, a certain man, Jesus, and his doctrines, *were* ridiculous, even centuries after he gave his life to prove his devotion to truth.

The fact remains that Wm. Penn and his worthy followers were ridiculous to those who ridiculed them.

Wm. Loyd Garrison *was* ridiculous, in the eyes of a Boston mob, for his unflinching defence of human rights. And still more the strong-minded women who advocate Woman's Suffrage *are* ridiculous in the eyes of a majority of mankind. Any cause is ridiculous in the ratio of its elevation above the ridiculer.

"I sat in the parlors of the Woman's Bureau last Friday night, there were four ladies present besides myself, and it warmed my very soul to think that they might each grace the *salons* of the most polished European court, just as they sat." Yes, that is just the truth! They were dressed fit to grace the *salons* of the most polished European court and could it not have been added Asiatic, as well? But were they dressed for active duties? If they had been called suddenly to minister to the sick, how could they have graced a little sick chamber? Or if their loved Bureau had been suddenly enveloped in flames and they had desired to save some treasured article of furniture, how helpful could they have been in their "trailing robes?"

Then follows a description of dress that might have been expected in the flashy fashion magazines of the day, but never in the columns of THE REVOLUTION.

"I was proud of them, and respected them far more for their graceful observance of womanly fashion in dress, than I could possibly have done if they had been sitting about me in ridiculous baggy trousers, in feeble imitation of the sex which is worthy of imitation in better things." Well! I doubt it not, if you say so; but if a man had told me that a sister, who advocates the noble growth of woman, was prouder of her elder sisters for a few yards of silk gracefully disposed about their forms, I should have resented it as an unjust charge. It is possible there are other individuals in the city who might respect these women still more if they had never resented the old time wrongs, but had gracefully observed their womanly duties inside of man's prescribed sphere for woman.

Now, I have so much respect for the four women named, that I should have believed them ladies even if they had seen fit to dress themselves as far in advance, in point of utility and healthfulness, of their fashionable friends, as they are in soul-stirring thoughts and noble actions beyond the walking fashion plates of Broadway, and I should never dream it necessary for it to be the earnest endeavor of any person, in laboring for woman's advancement, to convince the world that the chief apostles wear trailing robes, costly diamonds, and are fashionable ladies.

As honestly as Elizabeth C. Stanton, Susan B. Anthony and others believe woman's position as an equal with man's depends upon her having a vote, so do thousands of earnest, active women of culture and refinement, who in all things endeavor to live up to their highest conceptions of modesty, virtue, religion and social responsibility, and, therefore, according to my idea of the true standard, are ladies—as fully believe that the question of woman's position as an equal, or as a being superior to her present self, depends upon the dress which she shall choose, whether it is to be a modest, convenient and healthful one, or a fashionable, health-destroying, passion-exciting one, such as too many of our women now wear.

With the most kindly feelings towards Miss Logan, I do sincerely believe she will live to blush for what she has said and written, within the past month, upon the subject of dress.

H. J. U.

WHAT THE PEOPLE SAY.

NEW YORK, June 7th, 1869.

Editors of the Revolution:

THERE is much said about "Biddies" and Crosby street denizens going to the polls in large numbers, in case of the women voting; while Fifth avenue, etc., will keep away. If this is a democratic form of government under which we live—a republic—the former is the class, I suppose, which is expected to vote in the largest numbers.

Our form of government puts upon society the responsibility of educating its lower classes. If it fulfils this trust, it will do much to lessen the objection named above.

If this view is not concurred in, we shall find a difficulty in harmonizing the right of the women to vote with the right of the men to vote—or of harmonizing the right of the black to vote with the right of the white. The objection named, I think Miss Dickinson has ably met, in her communication in THE REVOLUTION of June 3d.

It is the "drunken wives and dissolute viragos," I apprehend, that are required to vote more than any others. They have wrongs to redress which assist to keep them in the low condition in which they are.

"Bridget," it is said, "would vote, and her mistress would stay at home." Then the government would fairly devolve on the Bridgets, or go to them "by default."

The "Critic Criticised" of Miss Dickinson, referred to, so dignified, or calm, in its tone—because I suppose it is addressed to one of the opposite sex—is a proof, I think, of the dispassionateness that would follow (which would, of course, be of the highest consequence) in debates if men and women should sit together in legislatures.

JUSTICE.

The good men that object to the "Bridgets" lose sight of the fact that educated women are governed by the Patricks. It is fair to suppose that the same class of women who demand the ballot would be the first to use it.

THE following letter was sent us from the *Sun*, thinking, no doubt, that we could say the right word:

NEW YORK, June 7, 1869.

MR. EDITOR—*Dear Sir:* Permit me to call your attention to a sad case, which is but one of the great many of a similar kind in this our great city.

I was conversing to-day with a woman of the fallen class, whose case deserves the people's sympathy.

Through family trouble (though innocent) she has been brought to this low state: her husband, once kind and affectionate, turned her out of doors, and succeeded in getting her folks to forsake her, he then procured a divorce.

She, broken-hearted and friendless, was compelled to earn her bread by her ruin. She has a woman's heart, though covered, as it were, by stains of her shameful occupation. She has endeavored to procure employment but always failed. The people turn a cold shoulder and a deaf ear to her sad tale.

Sir, I thought if some of our noble-hearted women, who are spending their time and money in such matters as Female Suffrage and the like, would devote a portion in rescuing the fallen, and alleviating the distressed, what a blessing they would be to this city. How many who are on the verge of ruin would be saved, by a word of kindness from some female heart.

O, that the women could be aroused to a sense of their duty to the fallen; how many who were pearls in society have fallen so low for want of proper care and attention.

Mr. Editor, if you will insert these few lines, you may awaken the sense of some of our women, and by so doing benefit many, and oblige a constant reader of your valuable paper. CORNELIUS J. WALDRON.

The Woman's Suffrage advocates are doing the practical work, exalting woman in her own eyes and that of the man by her side. A disfranchised class is always a degraded class. When woman's political equality is recognized, we shall take the first step towards her social independence and dignity. Every ignorant man and young boy feels a contempt for all women as soon as he understands their political status. The only protection that can be secured to woman is to cultivate in the heart of every boy a profound reverence for all womankind by exalting her everywhere.

CHICAGO, Ill

DEAR MISS ANTHONY: As to the new Society, God bless and speed it. Write me down for anything in which I can serve it. I feel like "a new hand," but I am not so dull but I can learn.

Please put my name on your list of members, and also on your list of subscribers.

With entire sympathy, KATE N. DOGGETT.

WASHINGTON, La., May 27th.

There seems to be a total lack of interest in the minds of all our women *here*. The men of intelligence will admit that a change would be beneficial, but they will not contribute a word to help its consummation. Imperialism is exciting a great deal of attention among our people. The most accomplished men we have are willing to give in their adhesion to the new idea. Is it no a strange contradiction that they will not support our dear little REVOLUTION, but subscribe liberally to the new hobby, *Imperialism, and its organ.* I would not object to becoming an Imperialist, or anything else except a Mormon, so that it would effect the enfranchisement of woman, but I hope for the good time coming.

A MILLSPAUGH.

Many of the most earnest letters we get are from women at the South, and they manifest the deepest interest in our meetings here.

DEAR REVOLUTION: As one deeply interested in the cause of Woman's Rights, but also, in the main, ignorant of the modus operandi of securing them, I ask you a question propounded by one "who sitteth in the seat of the scornful," and which I cannot answer to the satisfaction of either. *How* will the ballot secure to woman equal wages for equal work? A speedy answer, through your paper, will greatly oblige others, besides

Yours, very respectfully, M. J. H.

Just after the war begun, the teachers in the schools of Rochester demanded an increased salary on the ground of increased prices of everything. The male teachers numbered about nine, the female one hundred and twenty-five. After the trustees duly considered the proposition, they voted the men one hundred all around, and took twenty-five from the women, thus saving to the city $115 by the operation. Now if women had had the ballot, women would have had a place on the board of trustees, and no one for a moment could suppose that women would have been *so generous* as to vote $25 out of every woman's pocket into that of nine men, who already had salaries double to their own.

This is the way woman could control her wages at least in the schools.

Editors of the Revolution:

THE editor of the Illinois *Staats Zeitung* has made two discoveries. First, that the article which I published in your paper, entitled "A German estimate of Women," was written by a woman. Secondly, that it contains lies and misconceptions, and that it perfidiously misrepresents his article. To the first, I have to answer that I am not a woman, I am a man, a German man. As an answer to the second, I enclose a verbal translation of the famous article, as it appeared in the Illinois *Staats Zei*

tung. Perhaps the editor will do me the favor to read it and thus get better acquainted with his writings. If he knew their contents we do—that he, the honest editor, could conscientiously state that I did injustice to his article.

"WOMAN'S RIGHTS" AND NO END.

THE ball is rolling. At least on the part of the Anglo Americans. On the part of the Germans we have only a prospectus of the *New Era* which is to appear in New York as an organ of the higher and highest radicalism of the female sex.

The willingness with which most of the Anglo American "Radicals" of the common type yield to the demands used by some women can only be attributed to moral cowardice. They have no clear perception of the extent or the tendency of the question. They sneer at it among themselves. But the rights demanded are stamped with the word "radical" and, as they, the Anglo Americans, are either too indolent or incapable of thinking, we must consider them unfit to investigate, whether these demands are in harmony with the requirements of the progress of freedom and civilization.

They, the Anglo Americans, swallow every political nostrum which is offered with charlatanic noise as the true curative, with the same facility as they swallow their pills and purgatives, without inquiring whether they contain calomel or strychnine. On the part of the Germans there is a mistrust of all such patent medicines.

The demand for the right of women to vote is based on the theorem that the abstract idea of humanity is embodied in every individual alike without regard to sex; hence sexual distinctions are quite immaterial. Nature is to be put aside as something not to be tolerated by pure and purified reason (Destillirte Vernunft). In social and political life all individuals are to be regarded as hermaphrodites, who have like functions and equal rights.

It may be that this aspect of the case will be some day universally accepted. American women have long been ardently engaged in the endeavor to free themselves in a mechanical way from the discharge of those functions which are essential to the continuance of society and which cannot be shared with them or performed for them by men.

Perhaps when the reign of the highest Radicalism shall arrive men will be manufactured by the apostles of the pure, sexless spirit in a chemical way, as homunculi the same as in Goethe's Faust. Well, when that time shall have arrived no one will object to the abolition of all distinctions of sex. But till then, we believe that nature is stronger than all the logical syllogisms of Dr. Hoeber and citizen Sorge, and that:

"Naturam expellas furca, tamen usque recurret."

In other words: The relation of the sexes to each other will make itself felt as it has existed since Adam, and that, as with all living creatures, so with mankind—the male portion will be occupied with outward affairs, and the female portion with the home circle, and that each of the parties, just in proportion as it fulfils its own natural destination, will be less and less inclined to encroach on the natural destination of the other.

A GERMAN.

New England women who have taught our Presidents, Senators and Congressmen the rudiments of all they know, may see from this what foreign legislation will be on the woman question. We shall have enough of "manhood suffrage" in this country before the Republican party finishes its work to satisfy the most humble minded woman in this country.

CIRCULATE THE PETITIONS.

OUR Illinois Vice-President, Mrs. Kate N. Doggett of Chicago, writes:

I have begun to get signatures to the Petition to be presented to Congress. I intend to present it to every woman that crosses my threshold. Shall be voted an unmitigated nuisance, but that does not matter. I am sorry to say that my visiting list contains some "fine ladies" who won't do anything "so vulgar" as to sign a petition *for* suffrage, though they would not see the impropriety of signing one against, any more than Mary Ware did, but my "dear five hundred" are not all silly.

Let every woman run the risk of being voted "*an unmitigated nuisance*," and, like Mrs. Doggett, keep the Woman's Suffrage Petition on her table, asking everybody to sign it. Such faithfulness in the house of every Woman's Suffrage woman would roll up the largest petition Congress ever saw. It is being "instant in season and out of season" that carries every grand work to victory.

WHAT THE PRESS SAYS.

A. B. HEYWOOD, Principal of the Franklin School, Lowell, Mass, says: "Twelve years ago, I visited many of the public schools on the Continent of Europe; and when their teachers were told that in America pupils of both sexes were allowed to attend the same schools and recite in the same classes, they opened their eyes with holy horror, evidently believing this country to be on the road to swift destruction. Now they are just beginning to discern what we have already established—that no distinction of sex should be made in any seminaries of learning, high or low."—*Agitator*.

Ten years hence, we shall laugh at "the holy horror" that even some educated men have today of Woman's Suffrage. What will Horace Bushnell's grandson say of his new book, a "Reform against Nature." What a piece of assumption for these men to claim to be Dame Nature, when all the world knows she is a woman.

A WOMAN addresses a communication to THE REVOLUTION in favor of employing women as lawyers and jurymen. She says, by way of argument, that "the presence of women as jurors and advocates could not but purify the court room. The unnecessary and indecent cross-questioning, now so common, would not be tolerated." We doubt whether, with women for jurors and counsel, and with women also for judges, much would be spared in the way of talk. At least such a result would not be in accordance with the popular estimate of the fluency of the powers of speech. Nor do we think it desirable that cross-examinations should be stopped. They make often all the fun of a trial.—*Sun*.

We should have more refined talk and an end of much of the gross questioning. Men have had their fun at woman's expense quite long enough. The right of trial by a jury of one's own peers, our Saxon fathers considered one of the most sacred of all rights, and we demand it.

IT pleases us to announce that George Francis Train has seceded from THE REVOLUTION, for the reason, given in a letter under his signature, that his connection with that journal injures the cause it advocates. In the editorial column of THE REVOLUTION Mrs. Stanton thanks him and takes farewell. Now that Train has departed, it is to be hoped that Mrs. Stanton, who makes a really interesting paper, will fill the great amount of space which the until-now-irrepressible G. F. T. weekly occupied, with matter more appropriate to the columns of THE REVOLUTION.—*Phil. Press*.

We never thought Mr. Train did seriously injure the "cause" or "THE REVOLUTION," but many earnest friends did think so. Consequently, Mr. Train magnanimously retired, leaving the space in our columns to be occupied by those who might serve us better. Of course, Mr. Train's withdrawal creates a great vacuum, which we hope our dilletante friends will endeavor promptly to fill.

THE REVOLUTION.—No one doubts the ability of the conductors of this paper. The subject of Woman's Rights is one that now engages the attention of the best writers and thinkers of the land, and will continue to do so until the ballot is placed in the hands of our wives and sisters, and we believe that, within ten years, and perhaps within five, that event will occur. If the women of the land desire to vote, we say, let them. While the fair sex may occasionally stuff the ballot-box, as did our grandmother, in New Jersey, yet all must acknowledge that woman is man's superior in honesty and moral principle. We, therefore, take off our hat to THE REVOLUTION and wish it success.—*Russian River (Cal.) Flag*.

Long may you wave o'er the land of the free and the home of the brave.

MRS. CADY STANTON, in conformity with other ridiculous ideas, announces herself a free-trader, which, of course, makes THE REVOLUTION, in addition to a Woman's Rights, a free-trade journal. We fear that Mrs. Stanton is doing the cause of woman more harm than good.—*Phil. Press*.

This has been the cry twenty years, and always by those who wished the cause dead. Free trade is a "ridiculous idea" that many wise men believe in. If a woman with mere intuitions can see its truth, what shall we say of a man with the gift of reason who cannot?

SUSAN B. ANTHONY is a woman whom no one can know thoroughly without respect. Entirely honest, fearfully in earnest, energetic, self-sacrificing, kind hearted, scorning difficulties of whatever magnitude, and rigidly sensible, she is the warm friend of the poor, oppressed, homeless and friendless of her own sex. Her labors in their behalf are tireless and judicious. You think her plain until she smiles, and then the worn face lights up so pleasantly and benignly that you forget to criticize her, and your heart warms towards her. Knowing her great goodness, and how she has devoted her life to hard, unpaid work for the negro slave, and for woman, we can never read jibes and jeers at her expense without a twinge of pain. Let the press laugh at her as it may, she is a mighty power among both men and women, and those who really love as well as respect her are a host.—*Tax-Payer*.

Verily, taxes and tributes should go together. As good Susan pays heavily of the former she should receive bountifully of the latter.

WE learn that our worthy and esteemed friend, ex-Gov. Hahn, of the New Orleans *Republican*, while in New York, recently, called upon that veteran in the cause of enslaved women, Mrs. E. C. Stanton, editor of that popular, spicy and notoriously handsome journal, THE REVOLUTION. Gov. Hahn, we believe, espouses her cause, as every honorable man should. We expect to see the editorial department of the *Republican* conducted with a little more fairness, now that its editor-in-chief has returned.—*Livingston (La.) Herald*.

We enjoyed the short call of the Governor, and gave him the likenesses of our northern "strong-minded" to preside in his sanctum to see that everything was done in a fair and proper manner in his absence. He was accompanied by a member of his State Legislature, who, we understand, is about to make an alliance offensive and defensive with a Brooklyn belle of rare intelligence and great beauty.

WE shall expect to hear of a challenge being passed from Cady Stanton to Fred. Douglass, or from Fred. Douglass to Cady Stanton. The now certain difficulty between the strong-minded and the dark-skinned has been brewing in the political heavens for some time. Cady Stanton asks for herself and followers the right of franchise. Douglass, with four millions of emancipated slaves upon his back and around his neck, comes begging for the same privilege. Douglass insists that the negro has precedence; Stanton thinks his case of minor importance as compared with woman's. They came near fighting the other day, and it isn't settled yet. Will they fight? and will Train and Greeley act as seconds? We await.—*Cheyenne Leader*.

Train is in California, and Greeley, like Dame Partington with the Atlantic Ocean, is trying to beat back the increasing tide of free trade, so Mrs. Stanton and Mr. Douglass, for want of seconds, cannot fight. Moreover, Mrs. Stanton belongs to the Peace Society, and believes in Alfred Love. Good Theodore Tilton invited all the belligerents at the late convention to dine under his hospitable roof, where, with dainty chickens, oysters, jellies, ices, a good cup of coffee, and Theodore's scintillations of wit, Mr. Douglass and Mrs. Stanton forgot the Fifteenth Amendment, vied with their host in anecdote and repartee, and parted as they have been for twenty years, good friends. Courage, Cheyenne. We shall fire ballots, not bullets.

THE Joan of Arc Fete at Orleans was unusually interesting this year. It was the first step taken to procure the canonization of the Maid of Orleans. Every bishop in whose diocese any incident of her life occurred, was present. An immense cortege of people poured into Orleans, for in a wide radius of its neighborhood her memory is singulary reverenced. She occupies in the heart of maiden and mother of that region such a niche as Napoleon possesses in the veteran soldier's breast.

GEORGE FRANCIS TRAIN IN CALIFORNIA.

From the San Francisco Chronicle.

WOMAN'S RIGHTS DEPUTATION.

Mrs. Stewart and Mrs. Swift, the editresses of the *El Dorado*, the California Woman's Rights organ, and Miss Pitts, editress of the *Saturday Mercury*, and several other ladies, called upon Mr. Train, as a deputation in behalf of the advocates of Woman's Rights, to thank him in behalf of the women of California for his able advocacy in the cause of Female Suffrage. They informed him that there were ten thousand women in San Francisco who would be delighted to hear him speak on the subject. He gallantly expressed his thanks to the ladies for their appreciation of his humble services, and said that nothing would give him greater pleasure than to speak in their behalf at any time. The ladies asked him numberless questions, all of which he answered in his usual frank style. In reply to a question about the modern style of women's dresses, he said: "As to woman's dress, I think it superlatively ridiculous, from her heels to her head, a sheer invention of the devil to befool and belittle her, and just as fast as she seeks active work and amusements she will lay it aside. Already at the gymnasium and skating-pond, girls have donned a dress that leave their lungs and legs free. The idea that a woman is made like a churn on castors is fast passing away, and it will not be long ere she, too, will honor the bifurcated garments and find new health and vigor in deep breathing and freedom of locomotion.', He expressed himself as bitterly opposed to that abominable distortion known as the Grecian Bend, which reminded him, he said, of a cat when its fur was stroked the wrong way; which caused the deputation to laugh heartly, and be bowed them out, while they were in the happiest of humor.

Our friend, George Francis, should have given credit to THE REVOLUTION for his apt reply.

From the San Francisco Chronicle.

ANOTHER VISIT FROM THE LADIES.

Another party of ladies called upon Train yesterday, apparently for the purpose of seeing and hearing him, as they did not represent any Association or Order. It was exquisitely amusing to hear the great agitator rattle away sun.

The following letter from a lady was received:

"SAN FRANCISCO.

"MR G. F. TRAIN—*Dear Sir:* I desire to tell you how very glad I am to hear of the arrival in San Francisco of so true and brave a man as yourself. A thousand welcomes! I know you as the founder and staunch supporter of THE REVOLUTION. A thousand thanks! I believe you to be the best and truest friend Woman has had in America. God bless you and keep you!

Now and forever gratefully yours, E. M. T."

urse of a speech Mr. Train said:

WOMAN'S WRONGS.

I intend to fire some heavy torpedoes among the women. Man has heretofore made your laws, and will do so as long as he has the power. In California a lunatic is not allowed to vote. According to the United States laws an idiot is not allowed to vote; neither is woman, and she is thus placed upon a par with lunatics, idiots and paupers. We Americans insult the sex in every way. When she does a noble thing, we say it is very well for a woman. The speaker then gave an illustration, or rather a caricature, of the manners of the Emperor, and Empress of France. He referred to the general condition of women throughout the world, and especially to the difference in treatment of the sex in California during the past twenty years. This portion of the discourse was relieved by the reading of several epigrams upon the subject of Equal Rights for men and women. The speaker urged the support of the papers in the city which had been established by the women.

From the San Francisco Herald.

VOTE ON THE SUBJECT.

Mr. Train requested all those in favor of Woman's Rights to say aye. This was responded to by the gallery loudly. However, upon putting the question as to who were in favor of the strong-minded women, and who were in favor of the more domestic class, which he designated as the weak-minded class, the opposition evidently carried the day

Mr. Train will no longer contribute the effusions of his pen to the columns of THE REVOLUTION; but his pecuniary support has never been withheld; indeed, the proceeds of his lecture at the Metropolitan to-night will be devoted to the cause of Woman Suffrage as represented by THE REVOLUTION.

Now let the numerous friends who have a grand word to say, send on their thoughts to THE REVOLUTION while Mr. Train sends the money to publish them.

A garbled report of our editorial on Mr. Train when he retired from the paper appeared at once in the N. Y. *Tribune*, which has been copied by the press generally in England as well as in our own country. To show the difference in what was said in THE REVOLUTION and The *Tribune*, we give the following:

From The Revolution May 6th.

Our readers will find Mr. Train's Valedictory in another column. Feeling that he has been a source of grief to our numerous friends *and through their constant complaints* an annoyance to us, he magnanimously retires. He has always said that as soon as we were safely launched on the tempestuous sea of journalism, he should leave us to "row our own boat."

Our partnership dissolves to-day. Now we shall look for a harvest of new subscribers, as many have written and said to us again and again, if you will only drop Train, we will send you patrons by the hundreds. We hope the fact that Train *has dropped us* will not vitiate these promises.

Our generous friend starts for California on the 7th, in the first train over the Pacific road. He takes with him the sincere thanks of those who know what he has done in the cause of woman, and those who appreciate what a power THE REVOLUTION has already been in raising public thought to the importance of the speedy enfranchisement of woman.

From the San Francisco Herald.

TRAIN'S LECTURE LAST EVENING.

The audiences that go to hear Mr. Train's lectures are not diminishing. Last evening the theatre was nearly as crowded as ever. Mr. Train commenced by saying that during the last three generations we had smashed considerable old crockery—abolished several "divine rights." About a century ago we commenced by abolishing the divine right of kings to trample upon the masses. We abolished that by fighting at Bunker Hill and conquering at Lexington. (Applause.) Another divine right, attached to the divine right of kings, which we had to destroy, was the divine right of slaveholders over their slaves. (Applause.) That was abolished when we fought the battles of the civil war, and the Union was preserved in spite of England's attempt to destroy it. (Applause.) The third divine right is about to be abolished—the divine right of men over women. (Applause.) I commenced the abolishing of that divine right when I got the first 9,000 votes in Kansas, in November, 1867, for giving women the ballot. There were three necessities growing out of the war: First, military necessity; with that we put down the rebellion, and saved the Union. It is gone, no more to be introduced.

Second—Party necessity. That terminated on the election of Grant, when the great Republican party culminated.

Third—The moral necessity of elevating the citizenship of the country, and trying to save the nation from the corruption of our legislation by giving women the ballot. You cannot elevate vice with vice; you can only elevate it by introducing a little virtue into it—by allowing women to have a chance in the future. (Applause.)

From the Tribune, May 7th.

In the manner of Mr. George Francis Train's retirement from THE REVOLUTION there is something almost pathetic. He has devoted to the establishment of this organ of the woman cause all his brilliant intellect and his characteristic energy: and now Mrs. Stanton feels obliged to say of him: "He has been a source of grief to our numerous friends, and an annoyance to us." Mr. Train knows it as well as she does. In the words of the late lamented William E. Burton, he avows, "I am nothing but an obstacle, and I'm a damned dog." Mr. Train therefore retires, magnanimous, but sarcastic. "My practical truths," he writes, "made discord among theoretical reformers. I was in earnest. They were not. THE REVOLUTION is a grand thing; but in my programme it does not look so large as a peanut on a snow-drift!" So Train travels, and THE REVOLUTION knows him no more. In its poverty he fought to sustain it, but he has no part in its success. Belisarius holding out his hat for pennies was not a circumstance to this.

In this unfortunate separation, both parties, however, find materials for consolation. The fair but prosaic editors of THE REVOLUTION drown their sorrows in the intoxicating anticipation of "a harvest of new subscribers," while Mr. Train, with characteristic appreciation of the æsthetic aspects of life, turns for comfort to the "*one million of Irish girls*" who will follow his lead and be a part of his glory. Upon the whole, George Francis has the best of the bargain. What are harvests of new subscribers compared with a personal following of one million Irish girls? And what joys could THE REVOLUTION, the Sorosis, and the new Club in Twenty-third-st. all combined offer to a philosopher and a benedict like Mr. Train which in a bevy of a million beauties he cannot soon forget?

FEMALE BIOGRAPHY.

CORINNA was a poetess, to whom the Greeks gave the appellation of the Lyric Muse. She was a native of Tanagra, in Bœtia. She flourished in the fifth century, B.C., and was a contemporary of Pindar, from whom she five times won the prize in poetical contests. Her fellow-citizens honored her memory by erecting a tomb to her in the most frequented part of the city. Only a few fragments of her works are extant.

HANNAH COWLEY, a dramatic writer, whose maiden name was Parkhouse, was born at Tiverton, Devonshire, England, in 1743, and died at that place in 1809. She is the author of nine comedies, among which are The Runaway, The Belle's Stratagem, and More Ways than One; the tragedies of Albina, and the Fate of Sparta; two farces; and the poems of The Siege of Acre, The Maid of Arragon, and The Scottish Village. Her poems are of that description which Horace deprecates; but her comedies have considerable merit.

ANNA DACIER was a celebrated classical scholar, the daughter of Tanaquil le Fevre, and was born at Saumur in 1651. Her love of ancient lore was early manifested, and her talents were assiduously cultivated by her father, who was Professor at the University of Saumur. At the age of twenty-two she produced an edition of Callimachus, which was so highly esteemed that she was entrusted with the editing of several of the Delphin classics. In 1683, she married M. Dacier, who had been educated by her father. The rest of her life was spent in constant literary labor; often in conjunction with her husband. She died August 17th, 1720. Among her numerous productions, translations of Homer, Anacreon, Sappho and Terence, are the most prominent Madame Dacier was an enthusiastic admirer of the ancient writers, in whom she could see nothing like a fault. Though deeply learned, she carefully avoided in society the display of learning; and in all the relations of private life her conduct was exemplary.

WHAT WOMEN ARE DOING.

A NOVEL a week seems to be about the measure of Mrs. Emma D. E. N. Southworth. "The Bride's Fate," from her pen will shortly appear, and like its predecessors, will doubtless be a favorite with those who love broard and startling effects in their novels.

MISS ALCOTT is now engaged on a "grown-up" novel —"The Cost of an idea"—which will be published by Roberts Brothers in the autumn. It will be a story of Concord, Mass., experiences, and embody some delightful sketches of the queer society that has flourished in that transcendental town.

THE University of Edinburgh recently granted permission to a young lady to attend the medical lectures, but the young male students made such loud objection that the favor was withdrawn.

THE Boston *Traveller* says the same false pride which induces our young men to seek clerkships rather than trades, sends young women to the workshop instead of the kitchen. Young men have generally been commended for leaving home, and especially a farm home, for almost any other calling on land or sea. Would the *Traveller* disapprove of such a course in one sex more than in the other?

A HINDOO widow who had been left the sum of £20,000 by her husband, had her right disputed by other members of the family. The English courts haggled so long over the matter that when the case was decided in he favor, it took the whole £20,000 to pay the money the poor woman had been obliged to borrow to defend her laim.

The Revolution.

ELIZABETH CADY STANTON, PARKER PILLSBURY, } Editors.

SUSAN B. ANTHONY, Proprietor.

NEW YORK, JUNE 24, 1869.

After the first of July, at which time our fourth volume opens, our readers will please remember that the price of The Revolution is changed from two to three dollars per annum.

WOMAN'S RIGHT OF PETITION.

Readers of The Revolution are not wholly unacquainted with the name of Nathaniel Peabody Rogers, formerly of Concord, New Hampshire. The slaves of the southern plantations had no truer or more consistent friend than he. Woman also found in him, although he closed his earthly labors long before any societies were organized in her behalf, a noble, brave, champion, demanding for her everywhere, in private and public, the same rights, civil, political, industrial, educational and religious which he claimed for himself. Once when the New Hampshire clergy issued a manifesto against woman's speaking or praying in religious meetings, *of any kind*, he opened a battery upon them in his little anti-slavery newspaper, the *Herald of Freedom*, the effects of which last to this day, not in that state only, but throughout the land; and will last until not only in the Church, but in the State, there shall be "neither male nor female." A little before that clerical prohibitory bill was fulminated against New Hampshire women, a petition had been presented in Congress by John Quincy Adams, sent, or apparently sent, by some Virginia slaves, asking for emancipation. Indirectly alluding to this, Mr. Rogers commenced his article (in the *Herald of Freedom*, Sept. 29th 1843) thus:

> Congress denies the slave the right of petition. The right to pray Congress, that is. The right to pray to God, I believe, Congress does not deny him. And the master allows him to pray to God, though not to pray to him, the master. And he must not pray to God in working time, nor to the annoyance of his master at any time. Nor probably in "*promiscuous assemblies*" of colored and white people. There, the slave and the non-slave, black man, I suppose, must be silent—for "it is a shame for a nigger to speak in the church!" "I suffer not a nigger," says the master, "to teach, or to usurp authority over the white." "Let your niggers keep silence in 'promiscuous assemblies,' and let them ask their masters at home;" unless they are asked to speak," (he added, quoting the words of the clerical decree) and then they may speak publicly. Or *must*. So of the women under our ecclesiastical dispensation. They are slaves in the grossest, most injurious sense of the word. I published last week a part of the Reverend Abraham Burnham's dissertation against the right of petition in woman, and appended some notes, but nothing adequate to the atrocity of the dissertation. It should be noticed with a pen of fire. Instead of chastisement with the whip of censure, it should have been scourged with the scorpion of condemnation, and hung up on the gibbet of infamy to rot there in the hot sun of universal execration. The document is the bare-faced doctrine that woman is by right a slave. Community is accustomed to it, or it would not be borne. It denies to woman the right of any *public* remonstrance. It in effect puts a gag in her mouth, whenever she goes into public—is a virtual cutting out of her tongue, and reducing her to the horrid condition of a mute. The most insulting and impudent reason is, that she has not discretion enough to speak with propriety, in the presence of man. This is the infamous reason, disguise it as they may. This "Hopkinton Association of Ministers" deny woman's capacity to regulate her speech—or her thought—or her conduct in any respect, when men are present; and if they would confess the truth, anywhere, when man is concerned. They hold woman to be the absolute slave and tool of man, to be managed by him at his caprice and pleasure. A more diabolical sentiment cannot be conceived of. I warn the people solemnly of this truth.

It is painful to reflect that the writings of Mr. Rogers can be known to but few of this generation, and probably will scarcely be heard of at all in the next, so few of them are preserved. He died in 1846, but the race, his own New England even, will require many years to grow up to where he stood at the time of his departure. He was pre-eminently the friend and advocate of all the oppressed, especially the slaves, the women, and the Indians. Children too, and domesticated animals, shared his regard. The former were ever his delight. Trees too, and flowers, were his admiration. A real child of nature, he loved all his kin, and thus proved how earnestly and fervently he loved his God.

P. P.

TOO MANY PEOPLE VOTE NOW.

One of the most distinguished women in this country writes us:

> I believe in the propriety of Female Suffrage as a logical inference from the principles of our American government, but I am not yet able to see how this is going to secure equal rights to women in the state, the church, and the home.
>
> I am for limiting Suffrage by property and educational qualifications irrespective of sex. I think two many people vote now.

If the writer will look through the history of governments she will find that disfranchised classes are always degraded and neglected classes; they have no power over their rulers, and their rulers no interest in them. That the extension of the Suffrage is the recognition of this power may be seen in the case of the new made freedmen in this country and the million new voters in England. As soon as the black men of the South were enfranchised, northern politicians made haste to go there and enlighten them on great national questions, and schools were at once established for their benefit. The same was the case in England. Though Lord Derby and Disraeli were opposed to extending the Suffrage, yet when it was done they were the first to say, "Now these newly made voters must have schools." All who are to have a voice in state affairs, the state is interested in educating and elevating.

So long as poverty and ignorance have no voice in the government, there will be no legislation to enrich or instruct such classes. After by narrow selfish legislation concentrating the wealth and privileges of a nation in the hands of the few, what monstrous injustice to disfranchise the many because they are poor and ignorant! The shortest way to give a man property and education is to secure him in all the rights, privileges and immunites of a citizen. If the principles of our government are sound, it is safe to live by them. If our premises are correct, "that all men are equal," it is safe to follow our logical inferences, and make them so in this republic. Whatever is true of man is true of woman also. Though the sexes differ physically, yet they require the same air, food, and general conditions of life. Although they differ mentally they require the same education and rights.

As fast as man has been recognized as a governing power, he has asserted himself in "the state, the church and the home," and made himself the head everywhere; as soon as woman is recognized as a governing power she will do the same. The right of suffrage is this recognition. The simple demand for this right for the last twenty years has compelled the nation inch by inch to concede everything beside. Those who to day deny that they have any sympathy with this Woman's Suffrage movement, are reaping the benefit of the agitation in an added self-respect, and a freedom to do what they desire.

Few estimate the ennobling effect on all womankind of the broad, persistent demand that woman be the recognized peer of man everywhere. It is a grave mistake to say that "two many people vote now." Has not the condition of the masses steadily improved just in proportion as the Suffrage has been extended.

What man who enjoys this privilege desires to have it withheld? The added respect that every voter gains from the press, the pulpit and the politician speaks volumes. Look, for example, with how much more respect the N. Y. *Tribune* treats black men than white women. Its columns contain no sneers at the Scipio's lack of logic, while the Susans are denied the gift of reason altogether.

Now just as soon as women have votes to give they will suddenly be transformed into logicians and philosophers, in the eyes of all these laughing editors; and politicians will make haste to ask our opinions on Political Economy and international law as if we had all been born Solons in a day.

E. C. S.

DON'T UNSEX YOURSELF.

When women first began to read and write, to unveil their faces in the street, to walk alone wherever they desired, to study Latin, Greek, mathematics, to sing in the concert, act on the stage, to lecture on the platform, or preach in the pulpit, the cry uniformly went up on all sides, "don't unsex yourselves," which is equivalent to claiming that these privileges belong exclusively to men, which we do not concede. If to do anything beyond cooking meat and bearing children is unsexing woman, pray let her be unsexed, for that is a sphere too small to satisfy any human being. We would rather be a fowl on a barn door, obeying the law of its being, than a woman cribbed and dwarfed to such proportions; than to realize man's ideal of womanhood in any country, clime, or age of the world.

The time was when this cry frightened women back into their shells whenever they dared to put out their diminished heads, but now it is waste powder, gentlemen. No woman of common sense is the least frightened with the prospect of becoming either as men or gods, knowing good and evil.

If all knowledge, wisdom and power belong to the male sex, while ignorance, weakness and subjection mark the opposite one, the sooner woman is unsexed the better, the sooner she gets outside the sphere prescribed by man and moves in harmony with the higher law of the good Father, the sooner she will secure for herself virtue, independence, health and happiness.

One thing we protest against, and that is, that man's idea of woman's sphere is in harmony with "Nature's plan." Dame Nature is a woman and understands all our wants and needs too well to put us in the limits usually prescribed by custom.

E. C. S.

Women, take the 4th of July into your own hands.

SWAPPING WIVES.

Two women and two men in Salisbury, Mass., not well mated in marriage, have exchanged partners by a mutual and harmonious agreement, all round. They were respectively married at first in 1856 and 1862. Last year they all went before a lawyer and made and gave the new pledges and perfected the exchange. Since then both partnerships have been happy and harmonious. But a meddlesome community has just interfered and arrested all four, who, not able or willing to give sureties for appearance to court, are now in jail. The neighborhood could and did tolerate their matrimonal discords and contentions in a false union, for years. But their felicity in the new and apparently real marriage, it could not endure. And so, already, an arrest, a justice's trial and a jail.

P. P.

REV. MRS. VAN COTT.

THE PREACHERS GRAVELY DISCUSSING HER.

THE question of licensing women to preach in the Methodist Episcopal Church was again under discussion at the preacher's meeting on Monday, the 14th inst. The reverend gentlemen present were about equally divided as to the propriety of allowing women to preach.

Rev. A. McLean, of the Duane street Church, in which Mrs. Van Cott preached the other Sunday, took the floor at the appointed time, and reviewed the arguments of the opposition, especially a speech recently made by the Rev. Mr. Buckley, of Stamford. That gentleman had made some severe strictures on Bishop's Simpson's position on Woman Suffrage, and had taken strong ground against women preachers from their physical condition for several days in each month, and what was said in the Bible of women as preachers and rulers. Mr. Buckley also said that if this work of licensing went on, they would soon aspire to the episcopacy and the preachers would receive their appointments from the hands of women. Mr. McLean asked is it lawful for women to preach? what is a call to preach? and what is a license to preach? After answering these questions in clear terms, and according to Methodist standards, he applied them to the question under discussion, and said that, according to the present law of the Church, they were not distinctive as to sex. John Wesley made this law, and employed women as preachers. In the language of the discipline, when a woman has the required qualifications, she is a "proper person" to be licensed The speaker insisted that Mrs. Van Cott had the qualifications required, and, therefore, was a "proper person" to receive the authority of the Church as a preacher. Some had thought that her elevated position when addressing the congregation was somewhat objectionable; but, having seen and heard her, their prejudices were all removed. The speaker was interrupted two or three times by an appeal to the chair, as to whether this defense of Mrs. Van Cott was in order, or to the question before the house, but the chair decided that these objections to that estimable lady having been made there, it was in order to reply to them.

HUSBAND'S RIGHTS.—A Rhode Island paper says, Joseph Smith, was before our court of Magistrates on the 20th ultimo on a charge of committing a violent assault upon his wife, and being found guilty, was sentenced to pay a fine of $20 and costs, and give sureties in the sum of $200 to keep the peace for six months, and *especially towards his wife*. The requirements of the court were complied with. The evidence showed that the assaulted party was badly bruised and mangled and almost blinded, and that considerable blood had been shed. Is not this a bad precedent to deprive a husband of a privilege of his position for six months? And the $20 fine beside, adding insult to injury!

The evidence, it is true, would have consigned Joseph to the County Jail had he committed the assault on a man, but if wives are to "honor and obey" they must expect their lord and master to use necessary means to keep them in their place.

FEARFUL COUNSEL.—Wendell Phillips advises the Indians to destroy the Pacific Railroad from Omaha to the Rocky Mountains. It might be justice, but what would speedily become of them, and the whole of them, should they attempt it? Is it sensible and wise in Mr. Phillips as a moral teacher and reformer thus to "deal damnation round the land," when the first legitimate result must be, inevitably, a whelming of the few remaining Indians to a swift and complete destruction? Were they strong enough to contend successfully, or even respectably against the army and navy of the nation, it might be more decent to stir them up to such deeds of violence, but is it not madness to give them such counsel in their utter weakness and insignificance? Perhaps Mr. Phillips did not mean what he said, but the subject is not one for trifling, or random talk.

P. P.

A NEW BAPTISM.—The Springfield *Republican* says, we must have, as a nation and government, a new baptism in honesty, or our boasted republicanism will prove a failure. That is what THE REVOLUTION has always held and inculcated. Baptisms both of fire and water are entirely thrown away upon us. And, by the way, the *Republican*, under its new supervision, exchanging its Hoods, Hollands and their like for Mr. Sanborn, formerly Secretary of the Massachusetts Board of State Charities, has rebaptised and regenerated itself, and become one of the best as well as ablest of the newspapers of that state, or of any other.

P. P.

MISS ANTHONY AMONG THE METHODISTS.—The Thirtieth Street Methodists of this city held an election last week upon the question of lay delegation, in which women, according to the new rule, participated. Miss Susan B. Anthony attended, and being observed in the audience by the Rev. Alfred D. Vail, the pastor, was invited to speak. This she did, explaining her object in coming, and congratulating the ladies present upon the readiness they had shown in casting their votes, predicting an equal eagerness, and an equal order when they should, in the future, deposit political ballots. She touched briefly upon the benefits to ensue from women's suffrages, and upon women's work and wages. She was much applauded at the close, the *World* says, and many ladies and gentlemen introduced themselves, and conversed with her.

A CITIZEN, YET NO CITIZEN.—The Supreme Court of the United States has rendered the following decision in the case of Eden Kelly vs. Edward Owens, on appeal from the Supreme Court of the District of Columbia, to wit: That any alien white woman married to a citizen of the United States is a citizen under the act of the 10th of February, 1855, which is in the following language: "Any woman who might lawfully be naturalized under existing laws, married, or who shall be married to a citizen of the United States, shall be deemed and taken to be a citizen of the United States." There has hitherto been a great diversity of opinion as to the construction of the above act by the lawyers of the country, but the above decision settles the matter beyond controversy. And being "naturalized under existing laws" and "deemed a citizen of the United States" she should have the vote that accompanies that citizenship.

NATIONAL WOMAN'S SUFFRAGE ASSOCIATION.

THE Association held its regular weekly meeting, June 15, at the Woman's Bureau, Mrs. E. B. Phelps presiding in the absence of Mrs. Stanton. The call for the Convention at Saratoga Springs was read by the secretary, and Miss Anthony announced that conventions were to be held all over the country throughout the summer. The following resolution was proposed and carried:

Resolved, That in the admission of women as delegates, and in the appointment of a woman as one of the officers, the members of the National Labor Union have exhibited their wisdom, morality, independence and justice, and merit the commendations of the Woman's Suffrage Association.

Dr. Hoeber recommended an organized system of lecturing upon Woman's Suffrage as the best way to get money into the coffers of the association and to advance the cause in the hearts of the people. The woman question is the question of the day, and should be fully discussed by weekly lectures in the interest of those who demand suffrage for women.

Mrs. Wilbour said that Dr. Hoeber's proposition illustrated the injustice of men to women. Foreigners who come to our shores have not to employ lecturers to obtain the right to vote for them. Every step that woman gains has to be gained against opposition by hard work. It seems to me that the mere fact that women want to vote ought to be enough. Whether we are superior or inferior to men has nothing to do with the question, and I am in favor of not presenting any other argument to the public in favor of our voting, than this—that we have the right to do it. I believe that if 2,000 women, twenty years ago, had marched to the polls and demanded the vote, we would be voting now.

Mrs. Wilbour proposed the name of a Mormon woman, Harriet MacIntyre of St. Louis, as a member of the association, who was accepted. A vote was taken on the question of excluding reporters, and it was almost unanimously decided to admit them. Miss Anthony's tax correspondence, published in last week's REVOLUTION, was read. She said briefly that the time is coming for women of property to resist paying taxes. If the women property-owners of this city would combine to sustain one of their number in resisting paying taxes, and have this question carried before the courts, and the best lawyers employed, the question would be decided in favor of excusing women from paying taxes. One of the best lawyers in the city, twenty years ago, said the thing could not stand the test of the courts; that according to the constitution of the land it would be impossible for the government legally to extort taxes from non-voting citizens.

NEW YORK STATE WOMAN'S SUFFRAGE CONVENTION.

The advocates of Woman's Suffrage will hold a State Convention at Saratoga Springs on the thirteenth and fourteenth of July, 1869.

The specific business of this convention will be to effect a permanent Woman's Suffrage organization for the State of New York.

The friends of Woman's Suffrage in the several Congressional districts should at once elect six delegates, in order that the whole state may be represented in the convention.

In districts where delegates cannot be elected, any member of the district can constitute himself or herself a representative of the district.

The convention will be attended by the ablest advocates of Suffrage for woman, and addresses may be expected from Elizabeth Cady Stanton, President of the National Association, Celia Burleigh, President of the Brooklyn Equal Rights Association, M. E. Joslyn Gage, Advisory Counsel for the State, Susan B Anthony of The Revolution, Charlotte B. Wilbour of New York city, and others whose names are new on the list of workers for the enfranchisement of woman.

Every woman in the state who is interested for her personal freedom should attend this convention, and by her presence, influence and money aid the movement for the restoration of the alienated rights of her sex.

Mrs. Elizabeth B. Phelps,
Vice-President for the State of NewYork.

M. E. Joslyn Gage,
Advisory Counsel for the State.

☞Editors please copy.

The Saratoga Convention.—The twenty-third Congressional District, Cortland and Onondago Counties holds its meeting to elect delegates to the State Woman's Suffrage Convention, to be held at Saratoga Springs the 13th and 14th of July, on Tuesday the 6th of July at Syracuse. Where district meetings for the purpose cannot be held, let the friends take advantage of the 4th of July gatherings everywhere, —get the *orator of the day* to make an announcement from the platform, inviting all interested to meet at some hotel or hall, that very afternoon, for the purpose of electing delegates—no matter if every town sends a representative. We want a large representation at the State Convention.

Fourth of July.—Don't forget, *orators of the day*, everywhere, to speak out on the question of Woman's Suffrage! It is high time "*all men are created equal*" should be declared to mean *all women too*.

The Declaration of Independence is to be read by a woman in Boston, and we hope many other places.

Buffalo holds an *Erie County* Woman Suffrage Celebration in St. James's Hall, afternoon and evening. The senior editor and proprietor of The Revolution both expect to be there.

Working Women's Association.—This Association holds its semi-monthly meeting next Thursday evening, July 1st, at Plympton Hall, corner of Stuyvesant and Ninth streets.

The Women's Typographical Union, No. 1, holds its regular meetings at 22 Duane st., the *third Wednesday* evening of each month. We advise all the girls to become members. In union there is strength.

WOMEN TYPOS.

The following is the report of Miss Augusta Lewis, one of the delegates from Woman's Typographical Union, No 1, of New York, to the National Typographical Convention :

To the Members of Woman's Typographical Union, No. 1, of New York.

According to the proceedings of our last meeting, held May 28th, 1869, at 22 Duane street, New York city, Augusta Lewis and Eva B. Howard were duly elected as delegates to advocate our claims to recognition and a charter for this Woman's Typographical Union, No. 1, of New York before the National Typographical Convention.

We, Augusta Lewis and Eva B. Howard proceeded to Albany, in which city the National Typographical Union convened June 7th, 1869. Having presented our credentials, we were, by a *unanimous* vote of the Convention, admitted to seats on, and privileges of the floor. Although this privilege was granted us, we found our success lay in presenting the necessities of our Union and the advantages to be gained by a recognized organization to the members of the convention individually, or before "special committees." We attended *all* the sessions, and were honored by being allowed to remain in "secret session," at which time we recognized and acknowledged our indebtedness to Union, No. 6, of New York, under whose auspices we were organized and to whose fostering care we owe the existence of this Union. Mr. Bodwell, chairman of the New York delegation, presented our petition for a charter. To our application we received the written endorsement of New York, Trenton, N. J., and New Albany, Indiana, Typographical Unions. Delegates from Troy were instructed to vote in our favor. We met persons prejudiced and opposed to granting us the charter ; some objected to *two* Unions in one city, but thanks to our able advocates from Union, No. 6, of New York, to whom is due our unbounded gratitude, they convinced the delegates that it was not alone their interest but their *duty* to grant us a charter, and on Friday afternoon, June 11th, 1869, in the Capitol (Assembly Hall), Albany, N. Y., the First Charter ever granted by any Men's Trade Union to women working at their trade, in this or any other country, was granted to this Society, the Women's Typographical Union, No. 1, of New York, by the International Typographical Union of North America. With a deep sense of the duty we owe that body and the members who voted in favor of this recognition, and trusting our actions will speak louder than words in proving that we are worthy of the advantages received and the honor thus conferred on us,

We are fraternally yours,

Augusta Lewis,
Eva B. Howard, } Delegates to N. T. C.

The Albany Daily *Knickerbocker* says editorially of the action of the Convention regarding woman :

This is the first move of the kind ever made in this country, by any class of labor, to place woman upon a par with man as regards standing, intelligence and manual ability. It is a step which we, as public journalists, have always advocated, and only a few days since urged upon the attention of the National Typographical Union, as it was apparent on all sides that woman was about to revolutionize the world as regards the interests of labor. We are glad that the printers, the most intelligent of all laboring classes have been the first to recognize and encourage the claims of women, and acknowledge to the world that they not only appreciate woman as a social companion in the home circle, but also as an associate in the workshop. Owing to the indefatigable exertions of Miss Augusta Lewis and Eva Howard, of Women's Typographical Union, No. 1, of New York, aided by a few warm and earnest male friends, their efforts in behalf of union were crowned with success. Day and night these ladies remained at the sessions of the National Union, watching with anxiety the progress of their claim in that great body. For the energy and intelligence exhibited in behalf of the working women of the country, they are entitled to great praise. They are the pioneers and successful consummators of one of the greatest works ever attempted by woman. Talk about the labors of Lucy Stone, Elizabeth Cady Stanton, and that class of females! Why, they are not a marker in comparisson with Miss Lewis and Miss Howard, who are the true advocates of woman's rights. These young ladies, modest, unassuming and intelligent, are entitled to the kindest regards of a philanthropic people.

The N. Y. *Evening Express* does not regard the action of the Convention :

The Typographicical Union recognize the right of women compositors to work at the trade upon the same terms as men. For this they are commended as having done something noble and generous. Bosh. They had to do this or have the girls working under "Union" rates. They were generous to themselves not to the women.

The Working Woman's Association.—The semi-monthly meeting of this Association took place on the evening of the 17th inst. at the Plympton Rooms. The Hall was well filled, and more than usual interest manifested in the proceedings. The principal address was made by Eleanor Kirk, who advocated the plan of keeping this Association free from all social or political questions not directly involved in the subject of woman's labor. The Suffrage question had *its* place, and for one she was fully committed to it, but in this Association she thought it had no place. What did women who were starving care for the ballot? They wanted bread first. There was a cause to them deeper than Suffrage and that was suffering, and the question of work and wages which involved this suffering was what this Association was to see to.

Mr. Barry and others favored Mrs. Kirk's view, while some were in favor of having political subjects discussed as having a bearing on this one of labor.

Mrs. Shepard offered a resolution approving of the action of the women Capmakers during the strike now in progress.

Committees were appointed to inquire into the question of establishing *training schools for women*, in which they should be taught thoroughly the various trades and occupations for which women might, by education, be rendered capable. A letter was read from Dr. Shoenhoff recommending some course of this sort.

The meeting then adjourned to meet again at the same place on Thursday, July 31st.

National Woman's Suffrage Association.—This association holds its regular weekly meetings at the Woman's Bureau, 49 East 23d street, every Tuesday afternoon at 3 o clock. All who desire to instruct or be instructed on the question of Woman's elevation and enfranchisement are invited to attend.

The Mother at Home.—Mrs. Henry Ward Beecher gives the following good word for Mr. Skinner's *Blanchir :* "We do not hold ourselves responsible for the advertisements in our columns, but when we find articles which prove valuable, on faithful trial, we are glad to call our readers' attention to them, hoping to benefit them by so doing. In this light we regard

"Blanchir." It saves soap, saves labor, cleanses and bleaches admirably, and does not injure the fabric. It is most excellent for washing silver, glass or paint, and for removing grease spots or stains without changing the color.

GEORGE ELIOT.

Mr. Justin McCarthy gives, in the June *Galaxy*, an interesting sketch of George Eliot (Mrs. Lewes) from which we extract the following:

"Few, indeed, are the beings who have ever combined so many high qualities in one person as Mrs. Lewes does. Her literary career began as a translator and an essayist. Her tastes seemed then to lead her wholly into the somewhat barren fields where German metaphysics endeavor to come to the relief or the confusion of German theology. She became a contributor to the *Westminster Review*; then she became its assistant editor, and worked assiduously for it under the direction of Dr. John Chapman, the editor, with whose family she lived for a time, and in whose house she first met George Henry Lewes. She is an accomplished linguist, a brilliant talker, a musician of extraordinary skill. She has a musical sense so delicate and exquisite that there are tender, simple, true ballad melodies which fill her with a pathetic pain almost too keen to bear; and yet she has the firm, strong command of tone and touch, without which a really scientific musician cannot be made. I do not think this exceeding sensibility of nature is often to be found in combination with a genuine mastery of the practical science of music. But Mrs. Lewes has mastered many sciences as well as literatures. Probably no other novel writer, since novel writing became a business, ever possessed one tithe of her scientific knowledge. * * * Had she never written a page of fiction, nay, had she never written a line of poetry or prose, she must have been regarded with wonder and admiration by all who knew her as a woman of vast and varied knowledge; a woman who could think deeply and talk brilliantly, who could play high and severe classical music like a professional performer, and could bring forth the most delicate and tender aroma of nature and poetry lying deep in the heart of some simple, old fashioned Scotch and English ballad. Nature, indeed, seemed to have given to this extraordinary woman all the gifts a woman could ask or have—save one. It will not, I hope, be considered a piece of gossipping personality if I allude to a fact which must, some day or other, be part of literary history. Mrs. Lewes is not beautiful. In her appearance there is nothing whatever to attract admiration. Hers is not even a face like that of Charlotte Cushman, which, at least, must make a deep impression, and seize at once the attention of the gazer. Nor does it seem, like that of Madame de Stael or Elizabeth Barrett Browning, informed and illuminated by the lite of genius. Mrs. Lewes is what we in England call decidely plain—what people in New York call homely; and what persons who did not care to soften the force of an unpleasant truth would describe probably by a still harder and more emphatic adjective."

Robert Collyer writes thus to the Chicago *Tribune*: "If a woman can be found to take charge of Unity Church, and do better than I can as a preacher and pastor, I don't want Paul's dogma, that women are not permitted to speak in the churches, to stand in the way. Let her go ahead on her pure merit, and take any place she can—the pulpit of the Unity Church; the editor's chair of the Chicago *Tribune*; the White House in Washington; the Archbishopric of Canterbury; the Popedom of Rome. I do not know what may be the policy or prescription governing the School Board of Chicago; I do not know that men alone are chosen Principals of our public schools. I want to know that a woman can always come into fair competition with a man for that position, and if she is found to do as well, can be chosen as readily, and as well paid. Because, I say again, that "if a woman does work as good, and as much of it, for nine hundred dollars, as a man is paid twelve hundred for, they cheat the woman out of three hundred dollars just as certainly, and with as cool a cruelty, as if a man should take a shilling from you and give you back a ninepence, because you could not help yourself."

WOMEN AND HOMŒOPATHY.

The meeting of the National Homœopathic Institute in Boston last week was every way one of profound interest and importance. The discussion upon the relation of woman to that particular school of medical science was animated in a high degree; and the decision by a large majority, that woman shall hereafter be entitled to equal membership in the Association with man may be regarded as a signal triumph.

Professor Ludlum, of Chicago, delivered an address before the Institute, on "The Relation of Woman to Homœopathy." The Dr. asserted that even in "the famous city of Boston," almost the entire community was under conviction, or already converted to homœopathic practice.....He claimed that it was admirably fitted to the treatment of women and children. And the experience of this, has given homœopathy such a hold on the community, that all the medical sanhedrims in Christendom, and all the opposition and ridicule of the allopathic doctors will avail nothing towards unsetting the confidence of women in it. The professor, while admitting that doctors generally were the best and most trusted friends of women, asserted that homœopathic doctors had pecular claims on the sex, for having turned the tide against the pernicious habit of overdosing and maltreating female patients, and for substituting for the most harmful and disagreeable remedies, those which were kindly and beneficent, useful, available and never injurious.....The professor complained that by a trick of legislation, homœopathic doctors have been generally excluded from the army service. The soldiers, he said, suffered, but the system gained greatly in consequence; for while the allopathics were scrambling for rank and pay like apes for nuts, the homœopathics were left to look after the wives and families of the soldiers. Thus, while the men were disgusted with the old treatment which they received in the army, the women were made converts to that which had afforded them so much relief and comfort at home. In conclusion, the professor asserted that the more intelligent and influential of homœopathic doctors were really not opposed to women becoming doctors, but simply were anxious that they should be thoroughly educated.

Dr. Swasey, of Springfield, Mass., opened the discussion on the "woman question," by moving an amendment to the constitution of the Institute, adding the words "male and female," to the word "others." He alluded to the adverse action of the Institute last year in regard to admitting "a lady" to the society. But this year there was no Mercy B. Jackson to quarrel about.

The action on the question is condensed from the Boston *Traveller's* report, as below:

Dr. Martin asked Dr. Swasey to change the words "male and female" to men and women, as male and female did not necessarily mean man and woman. (Laughter.)

Dr. Talbot, of Boston, read from the constitution, and expressed the opinion that as it now stands women were eligible to membership.

Dr. Smith, of New York, said that in that city the question was, can the constitution be so construed as to admit women, and it was decided in the affirmative. He offered a resolution that females, if properly eligible, be admitted to membership of the Institute.

Dr. Snyder, of Cleveland, then moved to lay the whole subject on the table.

This was lost by a vote of 30 to 67.

The main question was then ordered.

Dr. McMannis, of Baltimore, asked Dr. Swasey if he intended by using the phrase "male or female," to include persons of color.

Dr. Smith then read his resolution again.

Dr. Thayer enlightened the meeting a little on parliamentary practice and finally the members reached a vote on Dr. Smith's motion, a substitute for the motion offered by Swasey.

The vote was taken standing—84 in the affirmative and 32 in the negative.

We welcome the appearance of a new French Weekly, *Les Droit des Femmes* (the Rights of Woman), published in Paris, 53 Rue Lafayette, by M. Leon Richer. The excellent paper edited by Madame Goegg, is now merged in this.

In a number recently received we find true and strong words from M. Richer, Madame d'Hericourt and Edmond Douay. Under the head of "Causerie Politique," M. Richer says: "Let women be with us, the mothers who are coming to understand that independence of thought is the first condition of all development, the only foundation of all dignity, the only bulwark of our precious national freedom and the country is saved."

Madame d'Hericourt pleads equal education for man and woman, the freedom of woman to all vocations—her true position in the marriage relation, her civil and political emancipation. She urges Frenchwomen, as the greatest service they can render the cause, to do their utmost for the defeat of Candidates to the "Corps Legislatif" who are opposed to these reforms, and to labor for the election of those who consent to propose them.

Eleanor Kirk at Packard's Institute.—Mrs. Eleanor Kirk addressed, by invitation, the young men at Packard's Commercial College on Wednesday, June 16th.

She was introduced by Mr. Packard, who expressed himself heartily in favor of Woman's Suffrage.

Mrs. Kirk spoke in a practical and enthusiastic style, of temperance, mental growth, and the education of boys and girls together, and made an inspiring appeal for good to the boys before her. We hope to be able to note more instances of woman lecturers in colleges.

Land Office Report.—The Revolution is indebted to Jos. S. Wilson, Esq., of the Department of the Interior, for an elegant copy of the Library Edition of the latest issued Land Office Report, accompanied by a splendid map of the United States, of great value, exhibiting the present area of the public Domain, which

includes nearly two thousand million acres. Mr. Wilson sent also, at the same time, a pamphlet circular, containing valuable information on various subjects, including directions for obtaining titles to the Public Lands.

THE following are the resolutions passed by the Rhode Island General Assembly, acknowledging the heroism of Miss Ida Lewis:

Resolved, That the General Assembly desires to recognize, officially, the heroism of Miss Ida Lewis, of Newport, in repeatedly saving the lives of drowning men, at the risk of her own; and we are proud that one of our citizens, by her courage and humanity, has won the admiration of the whole country.

Resolved, That a copy of this resolution be sent to Miss Ida Lewis, of Newport.

For a poem on Ida Lewis, by Alice Carey, now a contributor to THE REVOLUTION, see the first page.

WOMAN IN ART.—Miss Henriette Brown's picture of a Sick Boy sitting on the lap of a Sister of Charity has been sold for six thousand five hundred dollars.

LITERARY.

THE CATHOLIC WORLD for July continues its serials and contains other articles of rare interest and value besides. The *World* means to realize the fable of the lion when he said let the lions write their own history and they will show a much nobler record, for it has begun this year in good earnest to correct, or at least to censure and condemn as well as criticise much of that pile of so-called "ecclesiastical history," which has for centuries constituted most of the capital stock of Protestants against Catholics. And a pretty vigorous if not successful work it makes of it. The first article in the July number entitled "Columbus at Salamanca," will illustrate to any reader what, and how much is meant by these remarks. And besides it will well reward any studious reader by its learning and ability.

Another article of different character, and which must both interest and delight all who read it, is "Religion Embalmed in Flowers." Then there is a very sharp if not able review and criticism of Professor Huxley's New Theory of Life, which no more exhausts the learned Professor than he himself exhausts his subject. For he will be heard more and farther and profounder, and so will his reviewers, and the end is yet a great way off. On the whole the July *World* is second in value and interest to few if any of its fifty-one predecessors. And the Catholics have few reasons to be ashamed, but many and good reasons rather to be proud of so able an organ and expositor. Its price $5 per annum, in advance; its publication office, 126 Nassau street, New York.

A DISCOURSE ON WOMAN—delivered at the Assembly Rooms in Philadelphia, on the 17th December, 1849, by Lucretia Mott. Philadelphia: W. P. Kildare, 736 Sansom street. 1869. This Discourse is said to have been suggested by a lecture delivered in that city in 1849 by Richard H. Dana, Esq., of Boston. It was published at the time and had rapid sale, but has long since been out of the market, and out of print. Mrs. Mott's multitude of friends and admirers will be glad to learn that by particular request it is now reproduced. It is a handsome pamphlet of twenty-two pages, and reviews somewhat the sentiments of Mr. Dana in a manner which none who know Mrs. Mott, (and what manner of American is that who does not know her?) will need be told.

A MODEL BUSINESS MAN.—Among those who have rapidly grown rich, and have quickly instituted a large business in the proprietary medicine trade, Mr. John F. Henry is one of the first. This gentleman did business as a druggist for a number of years in Waterbury, Vt., where he built up a flourishing trade by judicious advertising. He also had a branch house in Montreal. Finally Mr. Henry was succeeded by the firm of Henry & Co., and came to this city, where he purchased an interest in the house of Demas Barnes & Co., and in October, 1868, succeeded to the entire business of the concern. On the 1st of May last he removed to 8 College place, where he has a five-story building. From cellar to roof are cases of mineral water, perfumery, and patent medicines. A dozen men are employed in keeping the accounts and three times as many in packing goods which go to all parts of the world—some to England, France and Germany, some to Cuba, South America and California, and even to Japan and other distant countries. It is the largest establishment of the kind in the world, and does a business of $2,000,000 a year. So much for enterprise and advertising.

INTERESTING STATISTICS.—Compiled from the last published Report of the Massachusetts Insurance Commissioner, showing the ratio of claims by death to policies issued during same twelve months in the leading Life Insurance Companies.

Name of Company.	*Ratio.*			*Persons Insured.*
Massachusetts Mutual	.21	or one death in	every	476
New England Mutual	.20	"	"	500
Ætna	.32	"	"	313
Connecticut Mutual	.30	"	"	333
Equitable	.30	"	"	333
Germania	.41	"	"	244
Globe Mutual	.28	"	"	357
Knickerbocker	.42	"	"	238
Mutual Life	.14	"	"	714
Mutual Benefit	.32	"	"	313
New York Life	.52	"	"	192
North American	.29	"	"	345
Security	.09	"	"	1111
American Popular	.06	"	"	1667
Total Ratio	.29	"	"	345

What is there in the system or management of these Companies that will account for these wide differences in the proportionate number of deaths?

INTERESTING TO LADIES.—I have been using Grover & Baker's Sewing Machine for something over ten years. My long and constant experience enables me to speak understandingly of its excellencies. *I have done with ease and dispatch every kind of sewing required in a large family. It meets fully every demand in the needle.*—*Emily R. Murphy, wife of Rev. Thomas C. Murphy, 1402 Christian street, Philadelphia.*

THE BENEDICT TIME WATCH.

THE enterprising firm of Benedict Brothers have now ready at their "up-town" establishment, 691 Broadway, an extensive and elegant assortment of Gold and Silver Watches for the Spring trade of 1869, to which they invite the attention of the readers of "THE REVOLUTION" and all others who desire a perfect TIME-KEEPER. Their stock comprises the various grades of the American Waltham and the choicest imported watches. They have also, in addition, a fine quality of watch which they have named the "Benedict Time Watch," they having the supervision of the manufacture of the movements, which are of nickel, which has proved to be a metal more durable than brass or other compound metals, and less liable to contraction or expansion by the fluctuating character of the temperature of this climate. This movement gives greater accuracy and requires less repairs than the others. Their stock of American Watches is unrivalled. All the various grades may be found at their counters at the lowest prices, regulated and in every respect warranted. The Messrs. Benedict Brothers have secured their reputation and extensive patronage by a strictly honorable course in conducting their business, selling the best of goods at fair prices. We feel safe in commending this establishment to the consideration of our readers, and would say to all, if you want a good, reliable Watch, go to Benedict Brothers, up town, 691 Broadway.

THE BANKS—CURRENCY AND WOMAN SUFFRAGE.

WHY can't the government loan its notes at 5 or 6 per cent. and give government securities, as well as the banks? The banks get about 8 per cent. by taking their interest in advance, and other ways. Individuals in want of money would go to the Sub-Treasurer, deposit their government bonds, and take the greenbacks, say at 5 per cent., with a knowledge that they can have them just as long as they desire—to be returned at any time. When the demand for currency is the most urgent, then the largest amount would be applied for. No panics, no stringency in the money market would take place if the government issued to any and all who could supply the security, the greenbacks instead of the banks. There can be no stability in our currency, with three hundred banks issuing their notes and regulating the business of the country. Banks of Exchange, of deposit, and even discount are well enough, but when allowed to issue the currency they would become a curse, rather than a blessing to community and to business. If the government had the entire issue of the currency, stability would be the rule—Shylocks would be circumvented and circumscribed, and could not inflict upon the people and business that injury they now do. If the government assumes the control of the currency, it will do more for the general prosperity of the people, than ever has been done in any other way. Mr. Sprague, in his speech, a few days since, at Newark, says the scarcity of currency and high rate of interest, were the great sources of depression in business; and this is true. This will be remedied by the government issuing greenbacks, at, say 5 per cent. interest, to any one who will furnish government bonds as security. The government could begin to redeem these issues in gold, on a discount say of 15 or 20 per cent. to start with. They could continue to reduce that discount until gold and greenbacks were of equal commercial value. No bank charters should be hereafter granted. No currency should hereafter be issued by any corporation. It is the business of government, and it should be issued to all or any, without regard to person—but requiring the same security, and that, government bonds. Banks are not requisite to get the currency. Individuals could reach it as well as bankers, and if 5 per cent interest was adopted, they would make a saving by going to the government instead of the banks to meet their wants. Every individual would share in the profits made by a government issue of the currency, and if $500,000,000 were issued at 5 per cent, it would amount to, say $20,000,000 or $25,000,000 per annum, and this in 50 or 60 years would pay off our national debt. This is a reform only second to Female Suffrage and female elevation in affairs of state. Government must issue and control the currency. Women must vote and be allowed to fill the professions, occupy seats on the judges bench, have a word in our legislative councils, occupy the jury-box—in short, she must enjoy the same liberty that a man does—she must be paid an equal amount with man for the same labor. The two measures are not antagonistic—they are both very important to the prosperity of the country and happiness of the people. Up with free suffrage and down with the banks of issue, and the party that inscribes this motto on its banner, and nails its colors to the mast, will succeed. These are the people's

measures,—they are demanded by the greatest intelligence, and the strongest and best interests of the country. Why should not a woman vote as well as a man? Why should she be debarred from practicing medicine or law? Why should she not be a banker as well as a man? Why should she not sit as a juror, a judge, and do all business within the scope of professional labor? When this is done, I will tell you why banks should not do what belongs to the government —viz: issue the circulating medium of the country. R.

Ma. Boutwell's policy in the disposal of the national debt meets with various expressions of approval or disapproval, until many minds are quite bewildered upon it. For instance, the N. Y. *Tribune* approves in the highest terms a measure concerning which the Financial editor of the *World* speaks, at least with every appearance of truth, justice and reason, in this manner:

The pressure for money is producing a distress in the business community, and is paralyzing railroad and other new enterprises for the development of the country to an extent which is most injurious and costly. The results of this locking up of money by the Treasury Department are much the same as the destruction of property by fire or war. The tools for making wealth are money and credit, and the locking up of money for the time being not only destroys its usefulness for making wealth for the nation, but at the same time destroys a much larger amount of credit which is used for capital. We are quite disposed to admit that Mr. Boutwell may mean well, but it is impossible for any, even the least intelligent, to see in what way the withdrawal and locking up of about $28,000,000 in money, with its destruction of at least $50,000,000 in mercantile credit, can be tortured into anything excepting a suicidal policy towards a people whose mercantile activity keeps them all the time notoriously in need of all the money and credit they can obtain. The government makes no interest on the $28,000,000 surplus in the Treasury. Government is not benefited and the people are injured. Its withdrawal from actual circulation by Mr. Boutwell, to lock up in the Treasury, produces a distress and stagnation in business circles which lessen the profits of trade, and, by thus impoverishing the people, renders them less able to pay taxes, thereby finally reducing the revenues of government. Very ordinary intelligence is required to know that the Secretary of the Treasury, even under a despotism, has no right to adopt measures which injure the legitimate trade of a country, because on its prosperity depends the revenues which it is his duty to collect. In this country, where the interests of government are supposed to be those of the people, the adoption of a policy like that of Mr. Boutwell's, which brings distress and loss upon legitimate traders, becomes still more inexplicable. No legitimate trade can afford to pay the rates for money current here this week. Wall street makes money by these changes, but all legitimate interests are injured thereby. Dear money means ruin to legitimate commerce.

The receipts from internal revenue since June 1 to date are over $21,000,000, and on two days of this week they were $2,500,000. The total amount of currency in the Treasury to-day is about $32,000,000. This is $25,000,000 more than the currency balance on April 1, and, as Mr. Boutwell has contracted $3,413,866 in legal tenders since he has been in office, it follows that the practical contraction by the Treasury is over $28,000,000. As the New York banks hold $23,000,000 less in greenbacks than on June 27 of last year, the New York money market is now suffering from a contraction of $51,000,000 less in greenbacks than it possessed at this time last year. The banks have been drained of greenbacks by the Southern States, and this drain has been aggravated by Mr. Boutwell's policy of increasing his currency balance. Mr. Boutwell is, therefore, the immediate cause of the existing distress for money among business men, not only in New York but throughout the country.

The following is from the same source of a week later date.

The weekly bank statement reports on hand $49,612,488 in legal tenders, against $73,853,303 on June 27 of last year. The banks hold $24,240,815 less than last year. Our money markets, therefore, are poorer in legal tenders by $24,240,815, which our banks have lost from the natural cause of a drain to the South, and $36,000,000 contracted by Mr. Boutwell make a total of $60,000,000 contracted.

THE MONEY MARKET

was stringent throughout the week, but at the close of Saturday 7 per cent. currency was the usual rate. The weekly bank statement shows the continued contraction of the banks, which accounts for the stringency in loans and the decline of prices on the railway share market.

The following table shows the changes in the New York city banks this week compared with the preceding week:

	June 12.	June 19.	Differences
Loans,	$271,983,735	$265,341,906	Dec. $6,641,829
Specie,	19,053,580	19,025,444	Dec. 28,136
Circulation,	34,144,790	34,138,829	Inc. 54,039
Deposits,	193,886,905	186,244,110	Dec. 7,642,795
Legal-tenders,	50,859,258	49,612,488	Dec. 1,246,770

THE GOLD MARKET

was firm and steady, but dull and lower at the close of Saturday.

The fluctuations in the gold market for the week were as follows:

	Opening.	Highest.	Lowest.	Closing.
M'nday, June 14,	139⅛	139⅜	139⅛	139¼
Tuesday, 15,	138¾	138⅞	137⅞	137⅞
Wednesday, 16,	137⅝	138	137⅛	137⅛
Thursday, 17,	138¼	138¼	137¾	138
Friday, 18,	137⅝	138	137	137¼
Saurday, 19,	133⅞	137	135⅛	136⅞

The exports of specie during the week were $101,102 making the aggregate since January 1, $14,147,749.

THE FOREIGN EXCHANGE MARKET

closed firm on Saturday, prime bankers 60 days sterling bills being quoted 109⅝ and sight 110¾.

THE RAILWAY SHARE MARKET

was weak, closing on Saturday at a decline of from 3 to 4 per cent. in the leading stocks. This is owing to the stringency in money, and general distrust as to the future course of the market, through the unpopular and unexpected movements of the Secretary of the Treasury in locking up greenbacks.

The following are the closing quotations:

Cumberland, 32⅛ to 34⅛; W., F. & Co. Ex., 30¾ to 31; American, 40 to 40¾; Adams, 59 to 59½; United States 69⅛ to 69⅞; Mert's. Union, 15⅛ to 15½; Quicksilver, 15¼ to 15⅛; Canton, 61¾ to 62; Pacific Mail, 87¼ to 87⅛; W. U. Telegraph, 39¾ to 40; N. Y. Central, 185¼ to 185½; Erie, 30 to 33½; Erie preferred, 57 to 57½; Hudson River, 155 to 155½; Reading, 96¼ to 96⅞; Tol., Wabash & W., 67⅛ to 68; Tol., Wabash & W. pref., 80 to 80¼; Mil. & St. Paul, 71 to 71¾; Mil. & St. Paul preferred, 82¼ to 83; Fort Wayne, 152¾ to 153⅛; Ohio & Miss., 32 to 32⅜; Michigan Central, 130½ to 155; Michigan Southern, 103⅛ to 103¼; Illinois Central, 140 to 142; Cleve. & Pitts., 92⅛ to 93¼; Cleve. & Tol., 103⅛ to 103¼; Rock Island, 115¼ to 1116; Northwestern, 78⅛ to 78⅝; Northwestern preferred, 93 to 93¼; Mariposa, 6 to 10; Mariposa preferred, 16 to 16¼.

UNITED STATES SECURITIES

were firm at the commencement of the week, but afterwards became weak and declined, closing, however, steady on Saturday.

Fisk & Hatch, 5 Nassau street, report the following quotations:

United States sixes, Pacific Railroad, 106 to 106¼; United States sixes, 1881, registered, 116⅛ to 116¾; United States sixes, coupon, 120⅝ to 120⅞; United States five-twenties, registered, 116 to 116⅜; United States five-twenties, coupon, 1862, 121⅝ to 121⅞; United States five-twenties, coupon, 1864, 116⅝ to 116¾; United States five-twenties, coupon, 1865, 118 to 118⅛; United States five-twenties, coupon, new, 1865, 119 to 119⅛; United States five-twenties, coupon, 1867, 119 to 119¼; Unites States five-twenties, coupon, 1868, 119 to 119⅛; United States ten-forties, registered, 107¼ to 107½; United States ten-forties, coupon, 107¾ to 108.

THE CUSTOM DUTIES

for the week were $2,036,901 in gold against $2,136,147, $2,137,146 and $2,622,191 for the preceding weeks. The imports of merchandise for the week were $6,335,731 in gold against $5,625,850, $5,439,230, and $6,072,985, for the preceding weeks. The exports, exclusive of specie, were $4,353,482 in currency against $3,597,763, $3,676,437, and $3,863,146 for the preceding weeks. The exports of specie were $101,102 against $403,024, $527,242 and $921,519 for the preceding weeks.

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